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REMAINS OF OLD LATIN

II

LIVIVS ANDRONICUS, NAEVIUS,
PACUVIUS AND ACCIUS

L.H.C.
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REMAINS OF OLD LATIN

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IN THREE VOLUMES

II

LIVIVS ANDRONICVS, NAEVIVS,
PACUVIVS AND ACCIVS



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INTRODUCTION

Scope of Volume II

IN this second volume of *Remains of Old Latin* will be found all the fragments of Livius Andronicus, Naevius, Pacuvius, and Accius, who are treated in chronological order,^a and other fragments of old Roman tragedy which are not assigned to any author; but of these anonymous fragments each one must almost certainly be attributed to one or other of the old poets which are contained in the first and second volumes. Thus these two volumes include all that we know about the writers of Roman tragedy down to Sulla's times. Such anonymous fragments as are recognised, because of their tone, as coming from old writers of comedies have not been included here, for this series of three volumes does not include the old comic poets such as Titinius, Turpilius, Quinctius Atta, Afranius, Novius, and L. Pomponius; though some of the old and anonymous comic fragments may in fact belong to Ennius, Caecilius, Livius, or Naevius.

Our sources for the old poetry contained in this volume are on the whole of the same kind as are

^a It should be noted that Ennius and Caecilius, the two authors which have been already dealt with in the first volume, come after Naevius, and before Pacuvius, in order of time.

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those which were drawn upon in order to produce the first volume, though some of them are much less important than they were as sources for Ennius. Nonius is, as before, the main storehouse for fragments; the importance of the other sources varies. Very late and doubtful authorities, who provide a problem for students of Ennius' fragments, are wholly absent from this volume. With regard to the method of quotation from the sources I have seen no reason to depart from the method which was used in the first volume. As there, so here, real fragments of the old poets are shown in a distinctive type; while 'hidden fragments,' though not given in special type, have been put in the most suitable places. For the sources and the method of quotation from them, consult volume I, *Introduction*, pages viii–xvii and xxxii–xxxiii. Further I have retained the system of titles or headings to fragments wherever the presence of such a heading either reveals in few words the context or subject of the fragment, or, where the context is uncertain, as often happens, shows why I have put the fragment where it stands in the text: on this, see volume I, *Introduction*, xvi–xvii. Abbreviations: xxxii–iii.

Life of Livius Andronicus

The tastelessness which is shown in so much of the tradition about the lives of the old Latin poets is deplorable: it is especially so when we try to learn about the life^a of Livius Andronicus; for although

^a For a very sceptical treatment of the tradition in regard to Andronicus, see H. de la Ville de Mirmont, *Études sur l'ancienne poésie latine*, pp. 14 ff.

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it is probably true that he wrote nothing great, yet he was a man of great importance in the literary history of Rome. His Latin *cognomen* Andronicus is a translation of Ἀνδρόνικος and suggests that he was by birth a Greek of that name; but the date of his birth is not known. It took place, however, at Taras or Tarentum in southern Italy about the year 284 B.C. After the surrender of that city to the Romans in 272,^a he was brought as a young slave to Rome, and after some years came into the possession of one Lucius Livius. He must have shown that he had a bright and scholarly intellect; and, as a reward for instruction given to Livius' sons, was set free by this man, to whom as patron he became a freedman, and whose *praenomen* he received as his also according to the custom of those days. He thus became known as Lucius Livius Andronicus;^b and the epithet 'half-Greek'^c which was applied to him by Romans of later times is thus particularly suitable. He continued, or perhaps now only began, to give, to the children of people other than his patron,^d doubtless good instruction in Greek and perhaps imperfect instruction in Latin, and remained to some extent dependent on his patron. We do not know who this patron was: but

^a Cicero, *Brutus*, xviii, 72-3: for a blunder in chronology made by Accius in writing about Andronicus, see pp. 586-7.

^b Jerome, Chron. ad ann. Abr. 1830 = 187 B.C., wrongly gives Livius Salinator as the patron: the unknown source of this error is the same as that of Accius. See above, and pp. 586-7. On Andronicus' *praenomen* Lucius, see Gellius, VI, 7, 11; XVII, 21, 42; and other sources. The false *praenomen* Titus, given by some sources, is due to a confusion with the historian Livy.

^c Suetonius, *de Grammaticis*, 1.

^d Suetonius, *l.c.*; Jerome, Chron. ad ann. Abr. 1830.

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he was probably the father of Livius Salinator who, with C. Claudius, defeated Hasdrubal in 207. Andronicus may or may not have become a schoolmaster; but a teacher he certainly was, interpreting Greek literature, especially poetry, to Roman pupils, and writing commentaries to read to them. Perhaps also it was for his pupils' benefit that he reproduced, in a rough Latin translation and paraphrase, in Saturnian verse, Homer's *Odyssey*; ^a in any case this work of Andronicus was apparently regarded by Charisius as the oldest real poem in the Latin language; and it became a book of the class-rooms for some generations to come. ^b

But Andronicus had other abilities besides those of a teacher; and he became an actor and stage-manager, and an author of stage-plays. At first he was known only for his *Saturae*, or plotless medleys produced on the stage to the accompaniment of a flute. ^c But in 240 B.C. he was given an opportunity to make an important change, and accepted it; for in that year, in order to celebrate the *ludi Romani* on a grander scale than usual because of Rome's victory in the first Punic War, the aediles approached Andronicus, and he replied by himself putting on the stage, and acting in, the first Latin comedy and the first Latin tragedy, both of which

^a Such mistakes as Andronicus is supposed to have made in his reproduction of the Greek would surely be due to imperfect knowledge not of Greek but of Latin; his *Odyssey* might thus be an early work. But the deviations from Homer seem to me to be deliberate on Andronicus' part. See pp. 24 ff.

^b Charisius, ap. *G.L.*, I, 84, 8-9 K. Horace, *Epistles*, II, 1, 69-71.

^c Livy, *Histor. ab urbe condita*, VII, 2, 8.

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he had composed himself; both were adapted from Greek models, and both therefore had a connected plot or *fabula*. From now onwards Andronicus, using the Latin language but Greek metres, continued to translate and adapt Greek plays for the Roman stage; from now onwards such *fabulae* began to displace the old *saturae*, which became instead 'satires' to be read only, not performed on the stage. Andronicus continued to act himself, and spoke his parts on the stage so vigorously and was so often 'encored' that his voice, we are told, became hoarse. This mishap brought about the institution of a singer or *cantor* to sing the words of the *cantica* in some sort of harmony with the flute-player, the actor doing no more than making the required gestures.^a

Before long, Andronicus found himself a famous man.^b Further honours awaited him. Early in 207 B.C., during the Second Punic War, omens of bad import terrified the Roman people, and, in order to expiate them, the *pontifices* ordained that thrice nine maidens should walk through the city singing a hymn. According to the historian Livy, it was the poet Livius who composed this hymn. While the girls were learning it, the shrine of Juno Regina on the Aventine was struck by lightning. The hymn was therefore sung in honour of Juno. Livy adds

^a See Livy, *l.c.*; Cicero, *Brutus*, xviii, 72 (on Accius' blunder, see pp. 586-7); *de Senectute*, xiv, 50; Cassiodor., *Chron.* ad 239 puts Livius' production of his first plays in 239. Cp. also Gellius, XVII, 21, 42; Cicero, *de Legibus* II, 15, 39; *gloss. Salomon.*, Usener, *Rh. Mus.*, XXVIII, 119; Festus, 492, 22.

^b Jerome, ad ann. 1830, is quite wrong in stating that Andronicus became famous in 187 B.C.

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that the poem was perhaps worthy of praise, according to the ideas of those days, but nowadays would seem rough and unpolished.^a There is no doubt that this intercessory hymn was sung before the Battle of the Metaurus had taken place. But Festus, writing about 'scribae,' says: 'After Livius Andronicus, in the Second Punic War, had written a hymn which was sung by maidens, because the commonwealth of the Roman people began to fare more prosperously, the temple of Minerva on the Aventine was publicly devoted to his honour; in this temple writers (*sc. of plays*) and actors were allowed to hold sittings and present votive gifts; this was done in honour of Livius, because he both wrote plays and acted in them.'^b In this passage it is not clear whether the words 'because . . . prosperously' give the cause of the hymn mentioned here by Festus or of the honour granted to Andronicus. If they give the reason for the hymn, then this hymn is different from the one described by Livy, and would be a second hymn, one of thanksgiving; and it would be natural to conclude that this second hymn was composed, perhaps late in 207, in thanks for the victory of Livius Salinator at the Metaurus.^c It would be natural for Salinator (provided that his father was really that Livius who owned and freed Andronicus) to ask his old tutor to write something

^a Livy, XXVII, 37.

^b Festus, 492, 22.

^c It may be that we have a 'hidden fragment' from one of these hymns; for the augments of Servius, on Virgil's *Aen.*, IV, 37 says that 'Livius Andronicus relates that the Africans (*sc. Carthaginians*) often triumphed over the Romans and adorned their colonnades with spoils taken from the Romans.'

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in celebration of the victory; but we must note that no authority at all, not even Cicero or Livy, or for that matter, Jerome, makes any such suggestion. It would be strange too, if there were two hymns, that Livy should mention one only. At any rate, in honour of Andronicus, after 207 B.C., the Romans found a *collegium* of playwrights and actors which developed into a *Collegium Poetarum*.^a

We know only one thing more about the life of Andronicus; he survived the adolescence of Cato the elder, who saw Andronicus when Andronicus was an old man.^b Thus he who had created the first Latin epic, the first Latin tragedy, the first Latin comedy (all these in a borrowed form as it were), and the first Latin lyric poetry (this perhaps out of quite original Latin material if not in Latin metre), died about the year 204 B.C.

Although Andronicus' works, popular at first, were, in the eyes of the public and the minds of literary men, soon neglected in favour of more brilliant achievements, yet his *Odyssey*, and perhaps his hymns and parts of his tragedies also, were studied in schools until the end of the Republican period. Thus Cicero looked on Andronicus' *Odyssey* as comparable with an architectural work of Daedalus, that is, impressive but antique and rough, and his plays as not worth a second reading; ^c while Horace, though his teacher Orbilius made him study 'Livi

^a Festus, 492, *l.c.* Cf. B. Kruckiewicz, in *Eos*, I, 127; E. Sihler, in *Amer. Journ. Phil.*, XXVI, 1. Cichorius, *Röm. Stud.*, 1 ff., tries to show that Livius had already composed a hymn in honour of Proserpine in 249 B.C.; cf. Wissowa, *Gött. gel. Anz.*, 1924, 51.

^b Cicero, *de Senectute*, xiv, 50.

^c Cicero, *Brutus*, xviii, 71.

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carmina,' did not agree with any who believed that Livius' compositions were beautiful and nearly perfect.^a During the period of the empire his works survived in libraries, but were not often read, except for the interest offered by their archaic character,^b until for this same reason several grammarians, from the fourth to the seventh centuries, drew material from them. After that, Andronicus' fame and then his works were lost.

Life of Naevius

When we turn to the life of Cn. Naevius, we are met to a greater degree by the same kind of difficulty as we find in approaching the career of Andronicus; but we have enough scraps of information and enough fragments to reveal in Naevius a true Latin poet who was a Roman citizen, enjoyed more independence of living than Andronicus did, and was endowed with a truly national spirit. He was born about 270 B.C., and belonged to a plebeian *gens* whose name is frequent in Latin records; he was thus at least a Latin and probably a true Roman, though some believe that he was born in Campania, because Gellius^c speaks of Naevius' epitaph (see pp. 154-5) as full of 'Campanian haughtiness.' But Campanian arrogance had become proverbial, and so could be used of any one, whether Campanian or not.

Naevius served as a soldier in the first Punic War (264-241 B.C.), and when he was about forty-five years old began to produce plays in Rome, in 235

^a Horace, *Epistles*, II, 1, 69-72.

^b Gellius, XVIII, 9, 5. Festus (from Verrius Flaccus) gives various passages.

^c Gellius, I, 24, 2.

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B.C.^a There is no evidence that he ever became an actor; his dramatic career therefore would be independent of the actor's profession. He showed a preference for comedies, which were mostly *fabulae palliatae* modelled upon Greek sources, though some were *togatae*, the subject-matter of these being Roman or Italian, not Greek. Soon after 222 B.C. he invented a new kind of play—the *fabula praetexta* or historical Roman play—by composing one (*Clastidium*) which dealt with the victory won at Clastidium by M. Marcellus in 222 B.C.; another one, *Romulus*, perhaps followed soon afterwards. This kind of play, though it was attempted by successors of Naevius, never became popular. For *palliatae* Naevius was especially famous, being by some critics placed third in order of merit among comic poets; some of the *palliatae* have Latin titles, which may indicate plays composed later than those which have Greek titles. He sometimes practised *contaminatio* or fusion of two Greek plays into one Latin.^b

In his *togatae*, and possibly also in his *palliatae* (thus deviating widely from the Greek originals), Naevius boldly and pointedly attacked famous statesmen living in Rome: some of his attacks were possibly made in a *Satura*,^c but this could well be the title of a single comedy. Even the great Scipio Africanus suffered from the poet's rancour (see pp. 138–9). Further, the *gens* of the Caecilii Metelli was so greatly irritated by Naevius that in 206 Q. Caecilius Metellus threatened retaliation

^a Gellius, XVII, 21, 44.

^b Volcacius Sedigitus puts Naevius third: Gellius, XV, 24; *contaminatio*: Terence, *Andria*, prol., 15–19.

^c Festus, 340, 27 ff.

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upon him.^a In the end, 'because of constant insults and jibes uttered against leading men of the state in the manner of Greek poets' (*sc.* of the 'Old Comedy'), he was thrown into prison^b at Rome by the *triumviri capitales*. There he called forth the sympathy of his fellow-playwright Plautus.^c While he was in prison Naevius wrote two plays, *Ariolus* and *Leon*, in which he apologised for his misdoings and 'petulantia' which had hurt so many people. He was then set free by the tribunes of the plebs.^d But either he resumed his attacks or his old enemies were unforgiving, because he was almost at once, through the activities of the nobles, and especially the Metelli, exiled from Rome and Italy.^e He went to Utica in northern Africa, doubtless after the end of the siege of that place by Scipio in 202, and soon afterwards died there, in 201, according to Jerome,^f though he may have died a year or two later than this.

One of Naevius' most important achievements—indeed perhaps the most important if not the most poetic—has not been mentioned yet. This is the *Punic War*, that is to say an epic poem on the first Punic War, in which he had served. It was published and apparently also composed by Naevius in his old age,^g and his strong national spirit caused him to use the old native Saturnian metre. The result was prosy, and it may be that it had been begun

^a Pseudo-Ascon. ad Cic., *Verr.*, I, 10, 29; see pp. 154–5.

^b Gellius, III, 3, 15. ^c Plaut., *Mil. Glor.*, 211–2.

^d Gellius, III, 3, 15. ^e Jerome, ad ann. 1816 = 201.

^f *I.e.* Cicero, *Brutus*, xv, 60 shows that 'ancient commentaries' recorded Naevius' death in 204, but points out that Varro distrusted this date and put Naevius' death later.

^g Cicero, *de Senectute*, xiv, 50.

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soon after 240 B.C., and was continued and completed at intervals. The work was important because though it was not the first epic poem written in Latin, it was the first *national* or really Roman epic. Herein Naevius traced the legendary origins of Rome and Carthage, bringing in stories of heroes and gods, and putting into Latin verse the already accepted but fictitious connexion between Rome and Troy. The influence of the poem on Ennius and Virgil was undoubtedly great (see *e.g.* Vol. I, pp. xxii and 64-5, 82-3; and this volume, pp. 49, 53). Written by Naevius as one uninterrupted whole, it was divided into seven books by C. Octavius Lampadio c. 165 B.C.^a Other commentators also worked upon it.^b Admiration felt for it by the Romans is doubtless due largely to the fact that it was their own first epic about themselves, dealing with a terrible war which had a victorious ending for Rome. However, the defects of the poem were not ignored. It pleased Cicero as might a work of the sculptor Myron, and he admits that, splendidly as Naevius had acquitted himself, Ennius wrote more polished epic poetry.^c

Life of Pacuvius

At Brundisium^d in Calabria, in or about 220 B.C., was born M. Pacuvius, a son of the sister^e of the poet

^a Suetonius, *de Grammat.*, 2; cp. Nonius, 170, 17.

^b One Vergilius and one Cornelius—Varro, *L.L.*, VII, 39.

^c Cicero, *Brutus*, 75. Caesius Bassus (Atil. Fortunat.), ap. *G.L.*, VI, 255, in Nero's time found the metre of the *Punic War* very formless.

^d Jerome, ad ann. 1863.

^e So Pliny, XXXV, 19; son of Ennius' daughter, says Jerome wrongly.

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Ennius; his ancestry^a on his father's side was of 'Romanised' or 'Latinised' Oscan stock. He came to Rome, and, having joined the literary circle of Laelius, spent most of his long life in painting and in writing tragedies. One at least of his paintings, in the temple of Hercules in the *forum boarium*, was still noted in the time of the elder Pliny,^b who testifies to the fame of Pacuvius as a painter; but his chief claim to renown lay probably in his tragedies, which he seems not to have composed until he was well on in years. He was inspired by the tragedies of Ennius, but can hardly have been a 'pupil' of that poet.^c His year of fame is stated by Jerome to have been 154 B.C.^d Pacuvius in turn inspired one Pompilius, who claimed to be a *discipulus* of Pacuvius.^e

Pacuvius became a friend of Accius, his contemporary and successor in Roman tragedy, and, in 140 B.C., when Pacuvius was eighty years old and Accius forty, both produced a play for the same occasion.^f Being now an old man, and afflicted by some long-lasting disease of the body, he retired soon afterwards to Tarentum. There he was visited one day by Accius, who was on a journey to Asia. Accius was welcomed by Pacuvius, stayed a few days, and at Pacuvius' earnest request read to him his tragedy *Atreus*. Pacuvius said that what Accius had written was grand and sonorous, but seemed rather harsh

^a Other forms of the gentile name Pacuvius are Pacuius, Pacvius, and Paquius.

^b Pliny, *l.c.*; cp. Jerome, *l.c.*

^c Pompilius ap. Varr., in Nonius, 88, 5.

^d Jerome, ad ann. 600 = 154.

^e Pompilius, *l.c.*

^f Cicero, *Brutus*, lxiv, 229. It was of course one of his last plays that Pacuvius produced in that year.

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and rugged. Accius admitted this criticism, and hoped to do better.^a When he was nearly ninety years old, Pacuvius died at Tarentum, about the years 132–130 B.C.

Besides writing a few famous tragedies, Pacuvius wrote one *fabula praetexta*, called *Paulus*, probably on Aemilius Paulus, victor at Pydna in 168 B.C. He also wrote *Satura*.^b A man of two professions, a painter before he was a tragic poet, he had but a small literary output. Cicero and others put him at the head of Roman tragic writers; others thought him excellent in some things,^c faulty in others.^d There can be no doubt that in the first century B.C. some of his plays enjoyed great popularity (cf. pp. 239, 286, 291 B.C.)

Life of Accius

Lucius Accius^e was born in 170 B.C. at Pisaurum, his parents being freedmen. His father had been included amongst the colonists which the Romans had sent out to Pisaurum in 184; and a *fundus* close to that town was always called Accianus.^f Lucius came to Rome and there spent a long life in literary pursuits, especially in the production of tragedies, of which he composed a good number. We have

^a Gellius, XIII, 2, 1–4; Jerome, *l.c.*

^b Diomedes, ap. *G.L.*, I, 485, 32 K; Porphyrio, ad Hor., *S.*, I, 10, 46.

^c Cicero, *de opt. gen. or.*, 1; cp. ‘auct.’ ad *Herenn.*, IV, 7; Gellius, VI, 14, 6.

^d Lucilius, ap. Non., 30, 28; Cicero, *Brutus*, lxxiv, 258; Persius, *S.*, I, 77; *et al.*

^e In inscriptions (including some from Pisaurum), the commoner spelling is Attius; in manuscripts, Accius.

^f Jerome, ad ann. 1878, 139. Pliny, VII, 128.

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only a few scraps of information about his career. In 140 B.C. he and Pacuvius each produced a play for the same occasion; and the next year was, according to Jerome, his year of fame.^a He was a close friend of D. Brutus Gallaeus (consul in 138), for whom he wrote a book of Saturnian verses, probably in honour of Gallaeus' success in Spain. Gallaeus caused some of these and perhaps other verses of Accius to be written on the approaches of temples and monuments set up by Gallaeus.^b About 135 Accius made a journey to Asia; it was then that he called on and stayed with Pacuvius at Tarentum and read to Pacuvius his play *Atreus*, which had apparently been produced (see above, p. xviii). We read also how a slave and *grammaticus* named Daphnis (afterwards Lutatius Daphnis) was sold by Accius at a very high price by auction to M. Scaurus.^c Doubtless the great market-value of Daphnis was due partly to education by Accius. When a certain *minimus* addressed Accius by name on the stage, Accius sued him for damages, and secured a conviction through P. Mucius.^d But Accius was presumably not a man of quarrelsome character; when he was asked why, since skill in vigorous reply was so very evident in his tragedies, he did not become a pleader in the law-courts, he answered that in his tragedies the characters said what he wanted, but in the forum his adversaries were sure to say what he didn't want them to say.^e In 104 or

^a Cicero, *Brutus*, 229; Jerome, *l.c.*; see also above, p. xviii.

^b Cicero, *pro Archia*, xi, 27; *Brutus*, xxviii, 107; *de Leg.*, II, 21, 54; Schol. Bob., ad Cic., *pro Arch. l.c.*

^c Pliny, VII, 128.

^d 'auct.:', ad *Herennium*, I, 14, 24; II, 13, 19.

^e Quintilian, V, 13, 43.

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thereabouts he produced one of his most famous plays—*Tereus*, of which Cicero saw a performance in 44 B.C.^a At some time or other Accius caused a tall statue of himself to be placed in the *aedes Camenarum*; this caused pointed remarks to be made about him because he was a very short man.^b

Accius lived to be very old; thus we are told that on occasions when C. Julius Caesar Strabo (aedilis curulis in 90 B.C., killed in 87), an author, like Accius, of tragedies, entered the building of the *collegium poetarum*, Accius never rose out of respect for him, because Accius was confident, to some degree at any rate, of superiority in himself as regards their common pursuits.^c Strabo was born about 120 B.C., and can hardly have been famous as a playwright before 95. Again, Cicero, as Cicero himself distinctly implies, knew Accius personally and used to talk with him on literary matters;^d this would hardly be before Cicero was twenty years old, that is to say in 86 B.C. Thus Accius lived to be more than eighty years of age. But when he died we do not know.

Most of the general references made to Accius by later writers are complimentary; indeed Velleius Paterculus^e says that Roman tragedy 'lies in and round Accius.' But the poet was also the author of works other than tragedies on Greek models. We have fragments, all in poetry, of two *fabulae prae-textae*; of *Didascalica* and *Pragmatica* (both of which

^a Cicero, *Phil.*, I, 36; cp. *ad Att.*, XVI, 2, 3; XVI, 5, 1; *et al.*

^b Pliny, XXXIV, 19.

^c Valerius Maximus, III, 7, 11.

^d Cicero, *Brutus*, 107. ^e I, 17, 1.

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dealt with stage-history and stage-practice); of *Annales* (about festivals?); and of *Parerga* (about agriculture?); and, as mentioned on p. xx, there is evidence of a book of Saturnians composed in honour of D. Brutus Gallaeus and entitled probably *Gallaecus* or *Decimus*; of a work called *Praxidicus* or *Praxidica*; and of amatory poems.^a

Lastly, Accius advocated, and perhaps put into practice in writing his tragedies and other works (though our sources do not show this) certain reforms in Latin spelling. They are of some interest, and I give here a summary of the new rules which he put forward:—

(i) There should, in writing, be some way of distinguishing long vowel-sounds from short; to express the long vowel-sounds ā, ē, and ū, the vowel-letter should always be doubled (aa, ee, uu) according to a system already in existence but seldom used;^b and the long vowel-sound ī should be expressed by ei.^c

(ii) There should be some way of expressing the velar n followed by a guttural. Thus the sound ng should be expressed by gg, and the sound ne by ge; both methods follow a Greek practice.

^a On all these, see pp. 552–565; and 578–595. I take it that the title of the book on Brutus would be *Gallaecus* or *Decimus* to distinguish it from Accius' fabula praetexta called *Brutus*.

^b Velius Longus, ap. *G.L.*, VII, 55, 25 K; Terentianus Scaurus, ap. *G.L.*, VII, 18, 12 (2255); this doubling not a new thing: Quintil., I, 7, 14; practised by Andronicus and Naevius (? text of Marius not quite clear—Marius Victorinus, ap. *G.L.*, VI, 8, 11). In any case this doubling occurred already in several Italian dialects also.

^c Mar. Vict., *l.c.*

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Thus Accius wrote 'aggueis' for 'anguis'; 'aggulus' for 'angulus' (the Greeks, reproducing *anguis* and *angulus* in Greek, would write ἄγγυις, ἄγγυλος); 'agceps' for 'anceps'; 'agcilla' for 'ancilla'; 'Aggitia' for 'Angitia'; 'aggustum' for 'angustum'; 'agquirit' for 'anquirit.' These are all quoted from Accius by Marius Victorinus. Other examples, not quoted as from Accius, but mentioned by Priscianus in connexion with him, and with some of the examples given above, are 'Agchises' for 'Anchises'; 'aggens' for 'angens'; 'agguilla' for 'anguilla'; 'iggerunt' for 'ingerunt'; and 'agcora' for 'ancora.'^a

(iii) The letters y and z should not be used; this rule at any rate Accius did follow in his own works.^b

(iv) But the spelling of Greek nouns and names should be preserved closely; thus, according to Varro, Accius always wrote the word 'scaena' as 'scena,' because the Greeks wrote σκηνή; he also restored, in his tragedies, Greek forms of Greek names, preferring Hectora (Ἑκτορα) to Hectorem as the accusative case of Hector.^c It has also been supposed that Accius made it a rule to put k instead of c before a and q instead of c before u. But this cannot be decided. We do not know what other

^a Mar. Vict., ap. *G.L.*, VI, 8, 11; VI, 19, 11; Priscianus, ap. II, 30, 12. In Marius, VI, 8, 11, I propose 'Accius cum scriberet anguis aggueis ponebat; cum angulus aggulus' for 'A. c. s. anguis † angues angules imponebat † e. q. s.'

^b Marius Victorinus, ap. *G.L.*, VI, 8, 11.

^c Varro, *L.L.*, VII, 96; X, 70 (haec . . . coepit . . . ad formas Graecas verborum magis revocare, a quo Valerius ait 'Accius Hectorem nollet facere, Hectora mallet.') Accius doubtless used the word 'scena' in the *Didascalica* and the *Pragmatica*.

INTRODUCTION

changes were proposed by Accius, nor do we know whether he gave his views in any special written work (e.g. 'De Orthographia'), or how far he put them into practice in writing his tragedies and other works. At any rate some of his suggestions were taken seriously by the Romans, not only by contemporaries (cp. the ideas of Lucilius on spelling, given in *Remains*, Vol. III), but in succeeding times also, and have left their mark even on some surviving inscriptions (see again Vol. III). Varro addressed to Accius an early work *de antiquitate Litterarum*; and there is some evidence that even the elder Pliny was influenced by the doubling of vowels.

EDITIONS

Livius Andronicus, Naevius, Pacuvius, Accius

The following contain fragments of all four poets :—

- J. Wordsworth. *Fragments and Specimens of Early Latin*. Oxford. Clar. Press. 1874. Has some Livius (pp. 289–91, *Odyss.* complete); Naevius (pp. 292–9; *Bell. P.* complete); Pacuvius, pp. 314–6; Accius, pp. 318–25; notes pp. 567 ff.
- W. W. Merry. *Selected Fragments of Roman Poetry*. 2nd edition. Oxford. Clar. Press. 1898. Contains some Livius, pp. 7–13; Naevius, pp. 14–30; Pacuvius, pp. 68–91; Accius, pp. 112–145.
- E. Diehl. *Poetarum Romanorum Veterum Reliquiae. Selegit E. D.* Bonn. Weber, 1911. *Kleine Texte*, 69. This contains much of Livius, pp. 6–9; Naevius, pp. 9 ff.; Pacuvius, pp. 49 ff.; Accius, pp. 73 ff.

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O. Ribbeck. *Scaenicae Romanorum Poesis Fragmenta*. I. *Tragicorum Rom. Fr.*; II. *Comicorum Rom. Fr. praeter Plautum et Terentium*. Leipzig. 1st edition, 1852; 2nd edition, trag. 1871, com. 1873; 3rd edition ('Teubner Texts'), trag. 1897, com. 1898. These volumes contain the plays only. For the other works of the four poets see:—

A. Baehrens. *Fragmenta Poetarum Romanorum*. Leipzig. Teubner. 1886. Contains Livius' *Odyssey*, pp. 37 ff.; Naevius' *Bellum Punicum* and other remains (not of plays), pp. 43 ff.; and Accius' *Annales*, *Didascalica*, *Parerga*, *Pragmatica*, pp. 43 ff. Revised issue of this collection, with same scope, by W. Morel. 1927. Livius, pp. 7–17; Naevius, pp. 17–28; Accius, pp. 34 ff. See also A. Egger, below, p. xxvii.

Other more or less complete collections (of course antiquated, and containing much unrectified confusion between Livius, Laevius, Novius, and Naevius):

R. and H. Stephanus. *Fragmenta Poetarum Veterum Romanorum*. . . . *a Rob. Stephano . . . congesta, ab Henrico . . . digesta*. 1564. A beautiful book containing all Livius, pp. 144 ff.; Naevius, pp. 214 ff.; Pacuvius, pp. 237 ff.; and Accius, pp. 5 ff.

A.P.B.P.G. *Corpus Omnium Veterum Poetarum Latinorum*. I. Geneva. Crispinus. 1611. Contains more or less all Livius, pp. 2–3; Naevius, pp. 334 ff.; Pacuvius, pp. 340 ff.; Accius, pp. 351 ff. Another edition, 1627; Livius, pp. 1–2; Naevius, pp. 288 ff.; Pacuvius, pp. 293 ff.; Accius, 301 ff.

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- M. A. Del Rio (Delrius). *Syntagma Tragoediae Latinae*. Paris. 1619. Part I has the tragic fragments of Livius (pp. 93-5); Naevius (pp. 108-111); Pacuvius (pp. 111-125); and Accius (pp. 125-151).
- P. Schrijver, P. Scriverius. *Collectanea Veterum Tragicorum*. . . . G. J. Fossii in *Fragmenta L. Livii Andronici* [pp. 1 ff.], Q. Ennii, C. Naevii [pp. 39 ff.], M. Pacuvii [pp. 49 ff.], L. Attii [pp. 89 ff.] *Castigationes et Notae*, Leyden. Maire. 1620. Bound up with Schrijver's *Seneca Tragicus*. Contains mostly tragic fragments only.
- M. Maittaire. *Opera et Fragmenta Veterum Poetarum Latinorum*. II. London. Nicholson. 1713, 1721. Contains all Livius (pp. 1456-7); Naevius (pp. 1473-8), Pacuvius (pp. 1479-1483), and most of Accius (pp. 1487-1496).
- Corpus Omnium Veterum Poetarum Latinorum*. II. London. Vaillant. 1721. Has all Livius (pp. 1456-7); Naevius (pp. 1473-8); Pacuvius (pp. 1479-83); and the plays of Accius (pp. 1487-96).
- P. Amati. *Collectio Pisauensis Omnium Poematum, Carminum, Fragmentorum Latinorum*. IV. Pesaro. 1766. Contains all Livius (pp. 261-4); Naevius (pp. 288-98); Pacuvius (pp. 298-308); and the plays of Accius (pp. 314-332).
- J. B. Levée et G. A. Le Monnier. *Théâtre complet des Latins* (Latin and French). XV. Paris. Chasseriau. 1822. Contains the plays of Livius (pp. 1 ff.); Naevius (pp. 65 ff.); Pacuvius (pp. 283 ff.); Accius (pp. 107 ff.).
- F. H. Bothe. *Poetarum Scenicorum Latinorum Fragmenta*. Leipzig. 1834. Vols. V, VI.

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Separate editions of individual authors

Livius

- G. Hermann. *Elementa Doctrinae Metricae*. Leipzig. Fleischer. 1816. III, pp. 617–28. *Odyssey* only.
- H. Duentzer. *L. Livii Andronici Fragmenta collecta et inlustrata*. Berlin. Nietack. 1835, 1874. Plays only.
- A. E. Egger. *Latini Sermonis Vetustioris Reliquiae Selectae*. Paris. Hachette. 1843. Pp. 116–121. *Odyssey* only. Contains also selections from Naevius, Pacuvius, and Accius.
- E. Klussmann. *Livii Andronici Dramatum Reliquiae*. I. Jena. 1849. Tragedies only.
- L. Mueller. *Der Saturnische Vers*. Leipzig. Teubner. 1885. Pp. 124–132. *Odyssey* only. Cp. L. Havet, *De Saturnio Latinorum Versu*. Paris, 1880. Pp. 425 ff.
- L. Mueller. *Livi Andronici et Cn. Naevi Fabularum Reliquiae*. Berlin. 1885. [Livius: pp. 4–8, 25 ff.]
- H. De la Ville de Mirmont. *Études sur l'ancienne Poésie Latine*. Paris. Fortemoing. 1903. [Livius, pp. 5–201.]
- G. Pascoli. *Epos*, I. Livorno. Giusti. 2nd edition. 1911. [Livius, *Odyssey*, pp. 1–6.]

Naevius

- G. Hermann. *Elementa Doctrinae Metricae*. Leipzig. Fleischer. 1816. III, pp. 629–38. *Bellum Punicum*.
- L. Mueller. *Der Saturnische Vers*. Leipzig. Teubner. 1885. Pp. 134–146 (not plays).
- L. Mueller. *Livi Andronici et Cn. Naevi Fabularum Reliquiae*. Berlin. 1885. [Naevius: pp. 8–25, 27 ff.]

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- L. Mueller. *Q. Enni Carminum Reliquiae. Accedunt Cn. Naevi Belli Poenici quae supersunt.* (St. Petersburg). Ricker. 1884. [Naevius: pp. 157 ff.]
- E. P. J. Spangenberg. *Quinti Enni Annalium. . . . Fragmenta. . . . Accedunt Cn. Naevii Librorum de Bello Punico Fragmenta. . . . opera et studio E.S.* Leipzig. 1825. [Naevius: pp. 183 ff.]
- E. Klussmann. *Cn. Naevii Poetae Romani vitam descripsit, carminum reliquias collegit, poesis rationem exposuit E. K.* Jena. Hochhausen. 1843.
- J. Vahlen. *Cn. Naevi de Bello Punico Reliquiae.* Leipzig. Teubner. 1854.
- G. Pascoli. *Epos. I.* Livorno. Giusti. 2nd edition. 1911. [Naevius, *Bellum Punicum*, pp. 6-13.]

Pacuvius

There is no separate treatment of Pacuvius except C. Faggiano. *Ricostruzione dei drammi e trad. d. frammenti.* Galatina. Marra and Lanzi. 1930.

Accius

- F. H. Cramer. *L. Attii Fragmenta post Bothii. . . . curas emendavit F.H.C.* Pt. 1. Monasterre. Coppenrath. 1852.
- L. Mueller. *C. Lucili Saturarum Reliquiae. Accedunt Acci (praeter Scenica) et Suci carminum Reliquiae.* Leipzig. Teubner. 1872. [Accius: pp. 303 ff.]

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LIVIUS ANDRONICUS

TRAGOEDIAE

ACHILLES

1

Nonius, 365, 37 : ' Pretium ' . . . Livius Achille—

Achilles

Si malas imitabo, tum tu pretium pro noxa dabis.

Cp. Non., 473, 19; Hom., *Il.*, IX, 260 *s.*

AEGISTHUS

2-4

Nonius, 512, 31 : ' Aequiter.' . . . Livius Aegistho—

Nam ut Pergama

accensa et praeda per participes aequiter
partita est,

Cp. Sen., *Agam.*, 422.

5-6

Nonius, 335, 26 : ' Lustrare ' est circumire . . . —

Tum autem lascivum Nerei simum pecus
ludens ad cantum classem lustratur.

Cp. Non., 158, 35 (5). Sen., *Agam.*, 449 *s.*

¹ malos *ed. princ.*
(malas *Bamb.*)

malas *cdd.* 365

males *cdd.* 473

⁶ lustratur *cdd.*
tratur<choro>Ribb.
Sen., Agam., 455)

lustrat navium Klussmann lus-
classium lustrat rates Buecheler (*coll.*

TRAGEDIES

ACHILLES

1

Achilles refuses to accept the gifts offered by Agamemnon :

Nonius : ' Pretium ' . . . Livius in *Achilles*—

Achilles

If I take women-cowards for my pattern,
Then you, yes you, will pay the price for wrong.

AEGISTHUS ^a

2-4

How the Greeks returned from Troy. Capture of the city :

Nonius : ' Aequiter ' . . . Livius in *Aegisthus*—

For, Pergama being burnt out, the booty shared
Fairly amongst the men partaking of it,

5-6

The voyage home began in fair weather ; sporting dolphins :

Nonius : ' Lustrare ' means to circle round . . . —

But then the frisky snub-nosed herd of Nereus
Ranged round the vessels, sporting to our songs.

^a This play may well have influenced Seneca in his *Agamemnon* : R. 28 ff.

LIVIVS ANDRONICUS

7

Nonius, 166, 23 : ' Ruminari ' dictum in memoriam revo-
care . . . —

Agamemno

Nemo haecce vostrum ruminetur mulieri.

Cp. Sen., *Agam.*, 800-1.

8

Nonius, 176, 12 : ' Sollemnitus ' pro sollemniter. Livius
Aegistho—

sollemnitusque deo litat laudem et lubens.

Cp. Sen., *Agam.*, 802 s.

9-10

Nonius, 127, 32 : ' Iuxtim ' pro ' iuxta, ' . . . —

Cassandra?

. . . in sedes conlocat se regias ;
Clutaemestra iuxtim, tertias natae occupant.

Cp. Sen., *Agam.*, 879 s.

⁷ haecce Mr. haec *cdd.* vostrum D. Heinsius vost-
rorum Onions voster *cdd.*

Non. 176 : Livius Bentin. Accius Urbin. Lucilius
cdd.

⁸ deo litat *vel* adcantitat Ribb. deo dicat Mr. adytali
deo *coni.* Linds. adeo attuli (*vel* adeo illicita ille)
Bothe accedit *vel* dedicat Hermann adeo ditat Kluss-
mann adeo litato audit Duentzer adeo ditali *cdd.*
(adconditali *Lu.*) laudem et lubens (*vel* audet l.) Bothe
adoret ac laudet Buecheler laude illubens Klussmann
audit lubens Duentzer laudet lubens *cdd.* laudes *edd.*

TRAGEDIES

7

Agamemnon demands that Cassandra be well treated :

Nonius : ' Ruminari ' (chew the cud) is a term used for recall to memory . . . —

Agamemnon

Not one of you must chew the cud of this
Within the woman's hearing.^a

8

Agamemnon gave thanks to the gods :

Nonius : ' Sollemnitus ' for ' sollemniter,' Livius ^b in *Aegisthus*—

With wonted worship and with willing heart
He made good sacrifice of praise to God.

9-10

How Agamemnon was murdered as he sat at table with Clytaemnestra and his daughters Electra and Chrysothemis :

Nonius : ' Iuxtim ' for ' iuxta.' . . . —

Cassandra? ^c

He seats himself upon the royal chair,
And Clytaemnestra is next to him; the thirds
Their daughters occupy.

^a *i.e.* no one shall remind Cassandra about Troy. R., 30.

^b The name of the author is not certain, and the quotation is corrupt. In Seneca, Agamemnon himself reports his own action, so that the corrupt *ditali* may be *dictavi* (*ditat* Klusmann).

^c In Seneca the scene is described by Cassandra, who either stands where she can see into the palace, or is able to see the murder by divine power. So also perhaps in Livius.

LIVIVS ANDRONICUS

11

Nonius, 110, 32: 'Fligi,' affligi . . . —

Ipsus se in terram saucius fligit cadens.

Cp. Sen., *Agam.*, 901 s.

12-13

Nonius, 23, 20: 'Procacitas' a procando vel poscendo dicitur. . . . —

Aegisthus

Quin, quod parere mihi vos maiestas mea procat, toleratis temploque hanc deducitis?

Cp. Sen., *Agam.*, 997 s.

14

Nonius, 132, 29: 'Laetare' et 'laetiscere,' laetificare . . . —

Iamne oculos specie laetavisti optabili?

Cp. Non., 386, 29.

AIAX MASTIGOPHORUS

15

Nonius, 127, 13: 'Iamdiu' pro olim. . . . Livius Aiace—
Mirum videtur quod sit factum iam diu?

¹¹ ipsus Bothe ipse *cdd.*

¹² mihi *suppl.* Ribb. (*qui et vos mi coni.*) parere m. v. m.
procat Bothe vosmet Klussmann vos iam Hermann
maiestas mea procat | <ultra> t. Buecheler

^a Of Agamemnon's corpse.

TRAGEDIES

11

Agamemnon falls mortally wounded :

Nonius : ' Fligi,' the same as ' affligi ' . . . —

Himself fell hurt and dashed himself to earth.

12-13

Aegisthus demands that Electra be dragged from her refuge :

Nonius : ' Procacitas ' is a term derived from ' procare,' that is, to demand. . . . —

Aegisthus

You must endure the duty of obedience
To what my majesty demands. Lead you
This woman from the temple!

14

Unplaced fragment :

Nonius : ' Laetare ' and ' laetiscere,' the same as ' laetificare ' . . . —

And have you done with gladdening your eyes
Upon a sight ^a desirable?

AJAX WHIP-BEARER ^b

15

The Greeks forget Ajax's great deeds at Troy ? :

Nonius : ' Iamdiu ' for once upon a time. . . . Livius in *Ajax*—

Does that seem wonderful because 'twas done
Now long ago?

^b Based apparently on Sophocles' *Aias*, to which name the MSS. of Sophocles add *Μαστιγοφόρος*—an epithet adopted probably by some Alexandrian scholar.

LIVIVS ANDRONICUS

16-17

Nonius, 207, 32 : ' Gelu ' neutri generis . . . Livius . . .
Aiace Mastigophoro—

Praestatur laus virtuti, sed multo ocius
verno gelu tabescit.

Cp. Soph., *Ai.*, 1266-7.

ANDROMEDA

18

Nonius, 62, 15 : ' Confluges ' loca in quae rivi diversi con-
fluant. Livius Andromeda—

confluges ubi conventu campum totum inumigant.

DANAE

19

Nonius, 473, 26 : ' Minitas ' pro ' minaris.' Livius Danae—
. . . Etiam minitas? Mitte ea quae tua sunt magis
quam mea.

Non. 207 : Titus Livius pisi *cdd.* Titus *seclud.* Iun.
Livius bis in *vel* posuit *coni.* Linds.

¹⁶⁻¹⁷ *sic* Ribb. *sec.* Buecheler praestat *vel* praestat vero
coni. Linds. set gelu Linds. praestatur virtuti laus gelu
set multo ocius venio tabescit *cdd.* (vento *Flor.* 3)

¹⁸ confluges *Flor.* 3 confluge *Lu.G.* ubi *cdd.* cubi
(rivi *olim*) Ribb. conventu Iun. conventum *cdd.*

Non. 473 : Naevius *Pius.*

¹⁹ mea . . . tua (*vel* tua . . . minus . . . mea) Mr. *trib.*
Naev. ' *Dan.* ' *Ald.*

TRAGEDIES

16-17

Teucer on the short memory of men for a dead hero ? ^a

Nonius : ' Gelu ' in the neuter gender . . . Livius . . . in
Ajax Whip-bearer—

To virtue praise is offered,
But quicker far it melts than ice in spring.

ANDROMEDA

18

Flood sent by Neptune on the land of Ethiopia :

Nonius : ' Confluges,' places into which streams flow
together from different directions. Livius in *Andromeda*—

When many a watersmeet floods over all
The fields.

DANAE ^b

19

Nonius : ' Minitas ' for ' minaris.' Livius in *Danae*—

Do you then threaten? Why, have done with
things ^c

Which, rather than to me, belong to you.

^a I accept Ribbeck, 26, in want of something better.

^b Cp. Naevius' *Danae* (pp. 112 ff.), to which this fr. may belong.

^c Threats, apparently, unless *mea* and *tua* have changed places.

LIVIUS ANDRONICUS

EQUOS TROIANUS

20-22

Nonius, 475, 10 : 'Opitula.' Livius Equo Troiano—

Da mihi
hasce opes quas peto, quas precor ! Porrige,
opitula !

HERMIONA

23

Nonius, 111, 7 : 'Fuam' sim vel fiam. . . . Livius Her-
miona—

Andromacha

Obsecro te, Anciale, matri ne quid tuae advorsus fuas.

TEREUS

Nothing definite can be said about the plot of this play. Possibly Livius did not follow the normal version of the legend which appears in the frs. of Accius' play (see pp. 543 ff.), but one given by Hyginus, *Fab.*, XLV. Tereus of Thraee, married to Procne, daughter of Pandion, desired to marry his other daughter Philomela, and told him that Procne was dead. Pandion sent her under escort; Tereus outraged Philomela, and sent her to King Lynceus whose queen Laethusa, being a

²¹ porrige *cd.* Nic. Fabri corrige *rell.*

^a We have also apparently a *Trojan Horse* of Naevius (pp. 116-7) and a *Trojan Horse* of which the author is not

TRAGEDIES

THE TROJAN HORSE ^a

20-22

Cassandra having failed to persuade the Trojans that there are enemies in the horse calls on Apollo for help?

Nonius: 'Opitula.' Livius in *The Trojan Horse*—

Hold out to me here the help for which I beg and pray! Oh, grant thou it! Bring me help!

HERMIONA ^b

23

Andromache, captive mistress of Neoptolemus, to their son Anchialus (Amphialus):

Nonius: 'Fuam' for 'sim' or 'fiam.' . . . Livius in *Hermiona*—

Andromache

Anchialus, be not in anything,
I pray you, turned against your mother.

TEREUS

friend of Procne, brought the sisters together. They planned a revenge on Tereus. He, learning from soothsayers that Itys, his son by Procne, would be killed by a kinsman's hand, killed his guiltless brother Dryas. Then Procne killed Itys, served him up as a feast to Tereus, and fled with Philomela. Tereus pursued them, but Procne was changed by the gods into a swallow, Philomela into a nightingale, and Tereus into a hawk. R., 35 ff.

named (see p. 623). All the frs. may belong to one play by Livius or Naevius. Cf. Lallier, *Mél. Graux*, 1884, 103; Rostagni, in *Riv.*, XLIV, 379; Tolkiehn, *N. Jahrb. f. Kl. Phil.*, CLV, 101; Terzaghi, *Atti di Torino*, LX, 660.

^b Cp. Pacuvius' play, pp. 224 ff., and Hygin., *Fab.*, 123.

LIVIVS ANDRONICUS

24

Nonius, 515, 24 : ' Rarenter ' . . . Livius Tereo—

Rarenter venio.

25-6

Nonius, 334, 2 : ' Limare ' etiam dicitur coniungere. . . . —

Procne

Credito

cum illo soror mea voluntate numquam limavit caput.

27-8

Nonius, 153, 22 : ' Perbitere,' perire . . . —

Procne

Ego puerum interead ancillae subdam lactantem
meae
ne fame perbitat.

²⁴ venio *G. Lugd. Bamb., Harl. 2, al.* vento *Lu.1* venit
Par. 7666 venito *Harl., Par. 7667 Escorial. (recte ?)*

²⁶ illo soror Mercier illoc olli Ribb. illo sola Bothe
illo Filomela ex Mr. illoc olim *coni.* Linds. illos
soli *cdd.* limavi Mercier limavit *cdd.*

²⁷ interead Ribb. interea *cdd.* lactantem Palmer
(*Spic.*), et *cd. Flor.?* lactentem Bongars lactentem *vel*
lactanti Voss lactandum Heinsius laetantem *cdd.*

^a *sc.* Tereus'. *Limare caput cum aliquo* means to kiss
(*limare*, to file off, whet, rub); the word may be used here

TRAGEDIES

24

Laethusa or Philomela to Procne ? :

Nonius : ' Rarenter.' . . . Livius in *Tereus*—

Raresomely I come.

25-6

Procne (speaking to Laethusa ?) :

Nonius : ' Limare ' (to file) is a term even used in the sense of join together . . . —

Procne

Believe me, never with my own consent
Did she my sister press her cheek to his.^a

27-8

Itys, Procne's baby :

Nonius : ' Perbitere,' the same as ' perire.' . . . —

Procne^b

Meanwhile

I'll put the suckling boy beneath the breast
Of my slave-woman, lest he die of hunger.

with a double meaning derived from *lima*, a file, and *limus*, mud (as in Plaut., *Poen.*, I, 2, 85-6 = 292, cp. *Mercat.*, III, 1, 40 = 532) : ' Never did my sister's person foul his.'

^b She is really going to kill him so as to serve him up to Tereus.

LIVIVS ANDRONICVS

29

Nonius, 475, 34: 'Praestolat' pro praestolatur. . . . —

Tereus

Nimis pol inprudenter servus praestolaras.

EX INCERTIS FABVLIS

Varro, *L.L.*, VII, 3, Nee mirum quom. . . . Teucer Livii post annos XV ab suis qui sit ignoretur.

30

Festus, 196, 17: 'Ocrem' antiqui . . . montem confragosum vocabant, ut apud Livium. . . . —

haut ut quem Chiro in Pelio docuit ocri.

31

Paulus, ex F., 8, 25: 'Anclare,' haurire, a Graeco descendit. Livius—

Florem anculabant Liberi ex carchesiis.

Cp. *Thes. Nov. Lat.*, ap. Mai, *Cl. Auct.*, VIII, 26.

²⁹ inprudenter *cdd.* inprudenter *coni.* Ribb. servus
cdd. servis Iun. servus *coni.* Maehly praestolaras *cdd.*
praestolabas Ribb. servus praestolarat Buecheler servu's
praestolares *coni.* Linds.

Varro *L.L.*, VII, 3: XII *cd. Flor.*

³⁰ *trib.* 'Achill.' Ribb.

³¹ anculabant S anclobant *cdd.*

^a So I take it, retaining the quite natural readings in Nonius.

^b For the more doubtful fragments and titles, cf. H. de la Ville de Mirmont, *Études sur l'anc. poésie lat.*, pp. 173 ff.

^c Between the outbreak of the Trojan war and Teucer's return to Salamis.

TRAGEDIES

29

Tereus has discovered that he has eaten of his son : ^a

Nonius : ' Praestolat ' for ' praestolatur. ' . . . —

Tereus

Oh, God! So all unknowingly it was
That you stood waiting as a slave.

UNASSIGNED FRAGMENTS ^b

From a play entitled ' Teucer ' or ' Telamo ' ? :

Varro : And it is no wonder when . . . Teucer in Livius
after fifteen years ^c is not recognised by his people.

30

From ' Achilles ' ? :

Festus : ' Ocris ' . . . a term used by archaic writers of
a rugged mountain, for example in the works of Livius. . . . —

Not like the man whom Chiron taught
On Pelion the rugged craig.^d

31

Other fragments :

Paulus : ' Anclare, ' to drain,^e is derived from a Greek
word. Livius—

From goblets they were serving out the juice
Of Liber's flower.

^a Phoenix chides Achilles? R., 25.

^e *haurire* suggests ' draw out, ' ' drain ' (not ' drink dry ') in the sense in which *exanclare* was often used (cp. the Greek ἀντλεῖν). But *anclare* or *anculare* should here be taken in its other sense, which is the same as that of *exanclare* : ' to serve out, ' to bring as a servant does (*anculare dicebant pro ministrare*—Paul., 15, 7). The Greek word meant by Paulus would be ἀγκυλοῦν, to crook the hand.

LIVIVS ANDRONICVS

32-5

Festus, 196, 17: 'Ocrem' . . . apud Livium—
. . . sed qui sunt hi qui ascendunt altum ocrim?
et—
celsosque ocre
arvaque putria et mare magnum;
. . . —
. . . namque Taenari celsos ocre

36

Festus, 450, 29: 'Struices' antiqui dicebant extruiones
omnium rerum. . . . Livius—
quo Castalia per struices saxeas lapsu accidit.

37

Paulus, ex F., 47, 20:—
dusmo in loco
apud Livium significant dumosum locum. Antiqui enim
interserebant s litteram.

38

Paulus, ex F., 161, 4: Alii dicunt nefrendes infantes esse
nondum frendentes, id est frangentes. Livius—
quem ego nefrendem alui lacteam inmulgens opem.
Cp. Fest., 160, 15; *Thes. Nov. Lat.*, ap. Mai, *Cl. Auct.*,
VIII, 378 (. . . Naevius).

39

Nonius, 197, 28: 'Quis' et generi feminino attribui posse
veterum auctoritas voluit. Livius—
Mulier, quisquis es, te volumus.

³⁴ magnum <et> Mr.

³⁷ dusmo *Paul.* (cp. *Placid.*, ap. Mai, *Cl. Auct.*, III, 452)
dusmoso *vulg.*

TRAGEDIES

32-5

Festus: 'Ocris' . . . in the works of Livius—

But who are these that climb the lofty craig?

and—^a

high craigs and crumbling tilth and mighty main;

. . . —

for the high craigs of Taenarus

36

Festus: 'Struices.' A word which the archaic writers used for 'structures' of all kinds of things. . . . Livius—

whither Castalia ^b falls tumbling over stony heaps.

37

Paulus: By 'dusmo in loco'

in a bushy place

in a passage of Livius is meant 'dumosus locus.' For the archaic writers used thus to insert the letter s.

38

Paulus: Others say that 'nefrendes' means infants who are not yet 'frendentes,' that is 'frangentes.' Livius—

Whom as a toothless babe

I fed by suckling with supply of milk.

39

Nonius: 'Quis.' The authority of the old writers saw fit to make this form attributable to the feminine gender as well as the masculine. Livius—

Woman, whoe'er you are, it's you we seek.

^a Possibly in his *Odyssey* (pp. 24-43), cp. Hom., *Od.*, V, 411-412.

^b A spring at the foot of Mount Parnassus.

LIVIVS ANDRONICVS

40

Festus, 340, 8: 'Quinquertium' vocabant antiqui quod Graeci πένταθλον. . . . Livius quoque ipsos athletas sic nominat—

Quinquertiones praeco in medium provocat.

41

Priscianus, ap. *G.L.*, II, 230, 27 K: 'Puer,' 'pueri,' cuius femininum 'puera' dicebant antiquissimi. . . . Livius . . . — puerarum manibus confectum pulcherrime.

SPURIUM?

INO

In spite of Maurus' attribution of a single fragment of a play *Ino* to Livius 'of Greek surname,' and the attribution by Marius Victorinus of part of Maurus' quotation to Livius Andronicus, it is probable that we must either attribute the single fragment to Laevius' *Ino*, of which Priscian quotes two lines describing Ino's leap into the sea, or treat it as an invention by some grammarian. It might be wrong to say that Livius never wrote a hexameter; but it is difficult to attribute to him the dactylic lines (given below) as they stand.

Athamas, son of Aeolus, was made mad by Juno, and during a hunt killed Learchus, the elder of two sons by Ino. She,

41 a-d

Terentianus Maurus, ap. *G.L.*, VI, 383, 1931 K:—

Livius ille vetus Graio cognomine suae
inserit Inoni versus puto tale docimen:
praemisso heroo subiungit namque miuron,
hymnum quando chorus festo canit ore Triviae:—

⁴⁰ provocat Ribb. vocat *cd.*

^a The hunt was the occasion when Athamas killed his elder son Learchus.

TRAGEDIES

40

Festus : 'Quinquertium.' A term used by archaic writers to express the *πένταθλον* of the Greeks. . . . Livius too calls the athletes themselves 'quinquertiones,' thus—

The crier calls the fivesmen to the ring.

41

Priscianus : 'Puer,' genitive 'pueri.' The most archaic writers used to employ the form 'puera' for the feminine of this noun. . . . Livius . . . —

Most beautifully wrought by maidens' hands.

SPURIOUS?

INO

likewise mad, threw the younger son, Melicertes, into a boiling cauldron, and jumped with the dead body into the sea. Mother and son were added to the gods, Ino as Leucothea (her Roman counterpart being Mater Matuta), Melicertes as Palaemon (his Roman counterpart being Portunus). There were several different varieties of this legend. The play may have included the connection of Ino and Melicertes with Italy and Rome (Ovid, *F.*, VI, 417 ff.). Cf. R., 33-5; F. Leo, *De Tragoedia Romana*, 12 ff.; Knapp, *Am. Journ. Philol.*, XXIII, 15; Schenkl, *Wien. Stud.*, XVI, 159.

41 a-d

Chorus of hunters ^a *in a hymn to Diana?* :

Terentianus Maurus : The famous Livius of old, he of the Greek surname, inserted into his *Ino*, I believe, lines of the following pattern: thus to a preceding heroic hexameter he tags a *miurus* ^b at the moment when the chorus with merry voices sing a song to the Goddess Threeway.—

^b *μέλινρος*, a 'curtailed' hexameter where the last spondee is replaced by an iambus.

LIVIVS ANDRONICUS

Chorus

Et iam purpureo suras include cothurno,
balteus et revocet volucres in pectore sinus;
pressaue iam gravida crepitent tibi terga pharetra,
derige odorisequos ad certa cubilia canes.

Cp. Mar. Vict., ap. *G.L.*, VI, 685 s. K.; Verg., *Aen.*, I, 337, purpureoque alte suras vincire cothurno; cp. *Æcl.*, VII, 32.

FABULAE PALLIATAE

GLADIOLUS

1

Festus, 258, 14: 'Pedes' . . . pro pediculis . . . Livius in Gladiolo—

Pulicesne an cimices an pedes? Responde mihi.

Cp. Plaut., *Curc.*, 499–500.

LUDIUS

2

Festus, 488, 32: 'Scenam' genus <fuisse ferri> manifestum est, sed utrum securis an dolabra sit ambigitur; quam Cincius in libro qui est de Verbis Priscis dolabram ait esse pontificiam. Livius in Ludio—

corrui quasi ictus scena, haut multo secus.

Terent. Maur. 1931 s.: *reicit ut spur.* Haupt. *trib. Laev.* S
 ² scena haut *cd.* scena taurus Mr. secena.—
<Sicine?>—Hau Ribb.

COMEDIES IN GREEK DRESS

Chorus

And now enclose your legs in dark hunting-boots, and let a belt hitch back upon your breast the fluttering folds. Now let your back thump under the jolts of a laden quiver. Set the scent-following hounds towards the lairs assured.

COMEDIES IN GREEK DRESS

THE DAGGER ^a

1

Festus: 'Pedes' . . . stands for 'pediculi' (lice) . . . Livius in *The Dagger*—

Fleas or bugs or lice? Come, answer me.

THE GAMESTER ^b

2

Festus: 'Scena.' It is manifest that this was a kind of iron tool, but it is doubtful whether it is a hatchet or a pickaxe. Cincius, in his book which deals with archaic words, says it is a priest's pickaxe. Livius in *The Gamester*—

Down fell he as one with a pick-axe struck—
Not very far from that.

^a This suggests a Greek model, 'Εγχειρίδιον; plays of this title were written by Menander, Philemon, and apparently Sophilus.

^b Cp. Aristomenes' Γόητες and Amphis' (or Amphias') Πλάγος. Ritschl, *Opusc.*, III, 320.

LIVIVS ANDRONICUS

EX AMBIGUI TITULI FABULA

3

Festus, 186, 22 : Nobilem antiqui pro noto ponebant, et quidem per g litteram. . . . Livius † Virgo †—
 . . . ornamento incedunt gnobilid ignobiles.

EX INCERTIS FABULIS

4

Paulus, ex F., 8, 34 : 'Adfatim' dictum a copia fatendi
 . . . Livius—
 adfatim edi bibi lusi.

Cp. Mai, *Cl. Auct.*, VIII, 56 (adfatim aedibus l.)

5

Festus, 570, 3 : 'Vacerram' . . . Ateius . . . Philologus
 hoc nomine significari maledictum magnae acerbitatis . . .
 teste Livio qui dicit—
 . . . vecorde et malefica vacerra.

6

Vopiscus, ap. *Hist. Aug.*, 13 : Ipsi denique comici plerumque
 sic milites inducunt ut eos faciant vetera dicta usurpare.
 Nam (Terent., *Eun.*, III, 1, 36)—

Lepus tute es ; et pulpamentum quaeris !

Livii Andronici dictum est.

<i>Fest.</i> 186 : Virgo <i>cd.</i> Verpo (<i>vel</i> Vargo) Ribb. Lyeurgo Mr.	Virgine S Auriga Guenther	Virga Duentzer Naevius in
---------------------------------------------------------------------------------------	------------------------------	------------------------------

³ ornamento incedunt S ornamenta incendunt *cd.*
 ornatu Ursinus nobili ignobiles *cd.* gnobiles ignobili O.
 Mr. gnobiles ignobiles Ribb. gnobili (*seclud.* ignobiles) S

⁴ *trib.* 'Odiss.' S coll. *Hom.*, *Od.*, XV, 373

⁵ vecors S vacerra S vecordia *cd.* *trib.* 'Odiss.' S coll.
Hom., *Od.*, II, 243 (*φρένας ἡλέει*) ; cp. XVII, 248

COMEDIES IN GREEK DRESS OF UNCERTAIN TITLE

3

Festus : 'Nobilis.' Put by archaic writers for 'notus,' and further spelt with a g. . . . Livius in † Virgo †—^a

In noble trappings march ignoble men.

UNASSIGNED FRAGMENTS^b

4

Paulus : 'Adfatim' is the term derived from the idea of a full confession ('fateri' ^c). . . . Livius—

I ate

And drank and sported to my heart's content.

5

Festus : 'Vacerra.' . . . Ateius Philologus says that by this noun is meant an abusive word of great bitterness . . . his witness is Livius, who says :—^d

a rascally stupid stump.

6

Vopiscus : Lastly the comic poets also (or most of them) make soldiers whom they bring onto the stage use old proverbs. Thus the following (*in Terence*)—

A hare—that's you ; and yet you're hunting game !^e
is a saying of Livius Andronicus.

^a We have probably to choose between 'Virgine' (Scaliger) and 'Virga' (Duentzer).

^b The first two may belong to Livius' *Odyssey*.

^c A false derivation. The suggested parallel to this quotation in Homer (*Od.*, XV, 373, τῶν ἐφ'αγόν τ' ἐπιόν τε) is not conclusive.

^d Perhaps in the *Odyssey* ?

^e A proverb about doing a thing for which the doer is quite unsuited.

ODISSIA

1

I

Hom., *Od.*, I, 1 Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον,

Gellius, XVIII, 9, 5 : Offendi in bibliotheca Patrensi librum verae vetustatis Livii Andronici, qui inscriptus est Ὀδύσσεια, in quo erat versus primus cum hoc verbo (*inseque*) sine u littera—

Virum mihi, Camena, insece versutum,

2

I, 45 ὦ πάτερ ἡμέτερε Κρονίδη, cp. I, 81, *al.*

Priscianus, ap. *G.L.*, II, 305, 8 : ‘ O filie ’ et ‘ o fili.’ Livius Andronicus in Odissia—

‘ Pater noster, Saturni filie,

3–4

I, 64 Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.

Priseianus, ap. *G.L.*, II, 230, 27 K : ‘ Puer, pueri,’ cuius femininum puera dicebant antiquissimi . . . —

‘ Mea puer, quid verbi ex tuo ore supra fugit ?

Cp. Charis., ap. *G.L.*, I, 84, 5 K : (puer et in feminino sexu. . .)

² filie <rex summe> B *coll. Od.*, I, 45, 81

³ puer *Char.* puera *Prisc.* supra *cdd. Prisc. Char.*
 supra Fleckeisen fugit *vel* fuit *Prisc.* audio *Char.*
 subterfugit Hermann

THE ODYSSEY

THE ODYSSEY ^a

1

I

Invocation ; first line of the work :

Gellius : I came across in the library at Patrae a manuscript of Livius Andronicus of genuine antiquity and entitled *The Odyssey*; in it stood the first line with this word (*inseque*) spelt without the letter u—

Tell me, O Goddess of song, of the clever man,

2

Athena to Jupiter :

Priscianus : Votive ‘ filie ’ and ‘ fili.’ Livius Andronicus in *The Odyssey*—

‘ O father of us all, O Saturn’s son,

3-4

Jupiter to Athena :

Priscianus : ‘ Puer ’ genitive ‘ pueri.’ The most archaic writers used to employ the form ‘ puera ’ for the feminine of this noun . . . —

‘ What word was that,

My daughter, that scaped up out of your mouth ?

^a Where a Homeric parallel to Livius occurs more than once in Homer, I have given Livius’ words as his translation of the first occurrence of the Greek; there is no evidence that Livius consistently repeated his translations of passages repeated by Homer. For *The Odyssey*, cf. de Mirmont, *Études*, 83 ff.

LIVIVS ANDRONICVS

5

I, 65 Πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην . . . ,

Priscianus, ap. *G.L.*, II, 301, 9 K: Haec . . . eadem etiam in e proferebant antiquissimi, O Vergilie, Mercurie dicentes . . . —

' . . . Neque enim te oblitus sum Laertie noster,

6

I, 136-7 Χέρνιβα δ' ἀμφίπολος προχόω ἐπέχευε φέρουσα | καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος. Cp. VII, 172-4, *al.*

Nonius, 544, 20: 'Polybrum' . . . nos trulleum vocamus. Livius—

argenteo polybro, aureo eglutro

7

I, 169 (*et al.*) Ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον.

Nonius, 509, 20: 'Disertim' . . . plane, palam. . . . Livius—

' tuque mihi narrato omnia disertim;

8

I, 225-6 τίς δαίς, τίς δαὶ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρεώ; | εἰλαπίνῃ ἥ ἐ γάμος;

Priscianus, ap. *G.L.*, II, 321, 6: Nominativus (*daps*) in usu frequenti non est, quem Livius Andronicus in I Odissiae ponit—

' Quae haec daps est? Qui festus dies?

9

I, 248 τόσσοι μητέρ' ἐμὴν μνῶνται,

Paulus, ex F., 282, 3: 'Procitum,' cum prima syllaba corripitur, significat petitum. Livius—

' . . . matrem procitum plurimi venerunt,

^b tamen *Par.* 7496 enim *rell.* sum lactiae *vel* lertie *add.* Lertie sum B

THE ODYSSEY

5

Priscianus: Still, these proper names in -ius were even inflected with -e by the most archaic writers, who used 'Vergilie' and 'Mercurie' as vocatives . . . —

'Be sure too I have not forgotten you
Our own Laertes' son.

6

Athena, disguised as a stranger Mentès, is welcomed at Ulysses' palace:

Nonius: 'Polybrum' . . . is a term we use for a wash-basin. Livius—

A silver basin and a golden pitcher

7

Telemachus asks Athena (as Mentès) to tell about herself:

Nonius: 'Disertim' (clearly, expressly) . . . plainly, openly. . . . Livius—

'and you must expressly tell me your whole story;

8

She in turn asks about the feasting that is going on:

Priscianus: The nominative case (*daps*) is not in common use; it is employed by Livius Andronicus in the first book of *The Odyssey*—

'What means this banquet, what this festive day?

9

Telemachus explains how suitors surround his mother:

Paulus: 'Procitum,' when the first syllable is short, means the same as 'petitum.' Livius—

'many have come to woo my mother,

⁶ eglutro O. Mr. eclutro B et glutro cdd.
⁹ matrem <meam> Havet fortasse meam m.

LIVIVS ANDRONICUS

10

II

II, 99–100 εἰς ὃ τέ κέν μιν | μοῖρ' ὀλοή κατέλῃσι. . . . Cp. III, 237 s. *al.*

Gellius, III, 16, 11: Caesellius . . . Vindex . . . tria inquit nomina Parcarum sunt: Nona, Decuma, Morta, et verum hunc Livii, antiquissimi poetae, ponit ex Ὀδυσσεΐα—
' quando dies adveniet quem profata Morta est,

Sed homo minime malus Caesellius Mortam quasi nomen accepit, cum accipere quasi Moeram deberet.

11

II, 317 ἡὲ Πύλονδ' ἐλθάιν, ἧ αὐτοῦ τῶδ' ἐνὶ δῆμῳ.

Festus, 218, 14: 'Ommmentans' Livius in Odyssea, cum ait—
' <aut> in Pylum deveniens aut ibi ommentans;
significat obmanens sed ea significatione qua saepe fieri dicitur; id enim est mantare.

12

II, 422 s. Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν | ὅπλων ᾤπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν. | ἱστὸν δ' εἰλάτινον κοίλῃς ἔντοσθε μεσόδμης | στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδῃσαν | ἔλκον δ' ἱστία λευκὰ εὐστρέπτοισι βοεῦσιν. Cp. XV, 287 s.

Isidorus, *Orig.*, XIX, 4, 9: 'Struppi' vincula loro vel lino facta quibus remi ad scalmos alligantur. De quibus Livius—
tumque remos iussit religare struppis.

13

III

III, 110 ἔνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,

Gellius, VI, 7, 11: 'Adprimum' autem longe primum L. Livius in Odyssia dicit in hoc versu—

' ibidemque vir summus adprimus Patroclus,

¹¹ <aut> Guenther adveniens S devenies *Vat. Lat.*
3369 deveniens *Vat. Lat.* 1549.

THE ODYSSEY

10

II

Fate and Death :

Gellius : Caesellius Vindex . . . says : The names of the Fates are three : Nona, Decuma and Morta, and he quoted the following line from *The Odyssey* of Livius, the most archaic of our poets—

‘ When that day comes which Morta has foretold,

But Caesellius, though he was a man of no slight learning, took Morta as a personal name, when he ought to have taken it to mean the same as Moera.^a

11

Telemachus tells Antinous he will fetch help against the suitors :

Festus : ‘ Ommentans.’ When Livius uses this word in *The Odyssey*—

‘ coming to Pylos, or waiting just here ;

he means ‘ obmanens,’ but in the sense in which it is often said to occur, and that is ‘ mantare ’ to wait.

12

Telemachus sets sail :

Isidorus : ‘ Struppi ’ are the bands made of leather or flax with which oars are tied to the thole-pins. Livius speaks of them thus—

And then he ordered them to tie the oars
With straps.

13

III

Nestor in Pylos telling Telemachus of the deaths of renowned Achaeans at Troy :

Gellius : ‘ Adprimus ’ is, however, used by Lucius Livius in *The Odyssey* in the sense of ‘ by far the first,’ in this line—

‘ And yonder too there fell the very best,
The very first of men—Patroclus,

^a i.e. Μοῖρα, Fate.

14

IV

IV, 213 δόρπου δ' ἐξαῦτις μνησώμεθα. Cp. X, 177; XX, 246.

Priscianus, ap. *G.L.*, II, 198, 6 K: Eiusdem declinationis femininorum genitivum etiam in as more Graeco solebant antiquissimi terminare. . . . —

atque escas habeamus mentionem,

15

IV, 495 Πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο.

Festus, 162, 24: 'Nequinont' pro nequeunt, ut solinunt ferinunt pro solent et feriunt, dicebant antiqui. . . . —

'partim errant, nequinont Graeciam redire;

16

IV, 513 . . . σάωσε δὲ πότνια Ἥρη.

Priscianus, ap. *G.L.*, II, 231, 13 K: 'Hic puerus' et 'hic' et 'haec puer' . . . —

'sancta puer Saturni . . . regina

17

IV, 557 νύμφης ἐν μεγαροῖσι Καλυψοῦς, cp. V, 14; XVII, 143.

Priscianus, ap. *G.L.*, II, 210, 7 K: 'Calypsonem' . . . Livius—

'apud nimpham Atlantis filiam Calipsonem,

18

V

V, 297, *et al.* Καὶ τότ' Ὀδυσσῆος λῦτο γούνατα καὶ φίλον ἦτορ,

Servius auctus, ad *Aen.*, I, 92: Gracci φρικτὰ dicunt quae sunt timenda. . . . —

Igitur demum Ulixi cor frixit prae pavore.

¹⁴ habeamus Hermann habemus *cdd.* <rusus> (*vel* <iterum>) mentionem B *coll. Hom., Od., IV*, 213

¹⁵ nequinunt S neque nunc *cd.*

¹⁶ Saturni filia regina *cdd.* *scclud.* filia S maxima regina B s. p. S., | filia r. Hermann

¹⁸ Ulixi f. p. p. | cor <et genu> B *coll. Od., V*, 297

THE ODYSSEY

14

IV

Menelaus in Lacedaemon, speaking to Nestor, calls a halt to sad memories :

Priscianus : The most archaic writers were accustomed to end even with -as the genitive singular of feminine nouns of this same (*sc.* first) declension . . . —

‘ and let us take thought of food,

15

Menelaus relates Proteus’ news of the Greeks after the fall of Troy :

Festus : ‘Nequinont.’ Archaic writers used to employ this form for ‘nequeunt,’ like ‘solinunt’ for ‘solent’ and ‘ferinunt’ for ‘feriunt’ . . . —

‘ In part they go astray,
Return to Greece they cannot ;

16

Menelaus on how Ajax (son of Oileus) was saved for the moment by Juno :

Priscianus : ‘Puerus,’ nominative masculine ; ‘puer,’ nominative masculine and feminine . . . —

‘ hallowed queen, Saturn’s daughter

17

Ulysses and Calypso :

Priscianus : ‘Calypsonem’ . . . Livius—

‘ In the home of nymph Calypso, Atlas’ daughter,

18

V

Terror of Ulysses in a tempest sent by Neptune :

The augments of Servius on ‘frigore’ in Virgil : The Greeks use the term *φρικτὰ* for things which are to be feared . . . —

So then at length went cold with fright the heart
Within Ulysses,

VI

VI, 141-2 . . . ὁ δὲ μερμήριξεν Ὀδυσσεύς, | ἧ γούνων λίσσοιτο
λαβὼν εὐώπιδα κούρην,

Diomedes, ap. *G.L.*, I, 384, 7: 'Amplector'; veteres im-
mutaverunt amplotor crebro dictitantes . . . —

utrum genua amplotens virginem oraret,

20-1

VI, 295-6 ἔνθα καθεζόμενος μείναι χρόνον, εἰς ὃ κεν ἡμεῖς |
ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρός.

Charisius, ap. *G.L.*, I, 197, 15 K: 'Donicum' pro donec; ita
Livius. . . . —

'Ibi manens sedeto donicum videbis
me carpento vehementem en domum venisse.

22

VIII

VIII, 88 δάκρυ' ὁμορξάμενος κεφαλῆς ἀπο φᾶρος ἔλεσκε . . .

Festus, 186, 28: 'Noegeum' quidam amiculi genus prae-
textum purpura, quidam candidum ac perlucidum, quasi a
nauco, quod putamen quorundam pomorum est tenuissimum
non sine candore, ut Livius ait in *Odyssia*—

simul ac daecrias de ore noegeo deterisit,

id est candido.

Char., 197: Livius inquit usurpat ibi *cdd.* in quinto
conl. Ritschl *quasi grammat. errore script. pro sexto*

²¹ vehementem en B vehementem in Hermann (vehementem
Fabric.) v. meam Mr. vehementem *cd.*

²² daecrias C. O. Mr. (*coll. Paul.*, 48, 14 'daecrias pro
lacrimas Livius saepe (posuit)' lacrimas *cd.*

THE ODYSSEY

19

VI

Ulysses meeting with Nausicaa :

Diomedes : ‘Amplector.’ But this was altered in form by people of olden time, who constantly said ‘amploctor’ . . . —

Whether to clasp the maiden’s knees and beg her,

20-1

Nausicaa tells Ulysses he must wait near the city until she is ready to go there :

Charisius : ‘Donicum’ for ‘donec.’ So Livius . . . —

‘There sit and wait until you shall see that, driving in my carriage, lo ! I have come home.

22

VIII

Ulysses in Alcinous’ palace. During the pauses in Demodocus’ recital, Ulysses in grief wipes his eyes :

Festus : ‘Noegeum.’ Some say that this is a kind of cloak fringed with purple, while others say it is white, translucent, derived as it were from ‘naucum,’ which is the very thin and whitish peel of certain fruits. So Livius writes in *The Odyssey*—

as soon as he wiped away with the mantle the tears from his face,

‘noegeo,’ that is, ‘candido,’ ^a white.

^a This is wrong. Livius by ‘noegeum’ means simply the *φᾶρος*, or cloak; in Homer, Odysseus covers his head to hide his grief, wipes his eyes, and again uncovers his head. Homer does not make Odysseus dry his tears with the cloak.

LIVIVS ANDRONICUS

23-6

VIII, 138-9 Οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλῃ θαλάσσης | ἄνδρα γε συγχεῖναι, εἰ καὶ μάλα καρτερὸς εἴη.

Festus, 532, 4 : 'Topper' significare ait Artorius cito . . . sic Cn. Naevii * * . . . sic in Odyssea—

‘ . . . namque nullum
peius macerat humanum quamde mare saevum;
vires cui sunt magnae toppei confringent
infortunae undae.’

27

VIII, 322-3 . . . ἦλθ' ἐριούνης | Ἑρμείας, ἦλθεν δὲ ἄναξ
ἐκάεργος Ἀπόλλων.

Priscianus, ap. *G.L.*, II, 198, 6 K : (cf. p. 30). . . Livius in Odyssea . . . —

〈Venit〉 Mercurius cumque eo filius Latonas.

28-9

VIII, 378 ὀρχεῖσθην δὲ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ | ταρφέ' ἄμειβομένῳ

Priscianus, ap. *G.L.*, II, 469, 12 K : 'Nexo' quoque nexas . . . —

Nexabant multa inter se flexu nodorum
dubio;

Cp. Prisc., ap. *G.L.*, II, 538, 12; Diomed., ap. I, 369, 20.

30

VIII, 480-1 (*vel.* 488 ?) οὐνεκ' ἄρα σφέας | οἷμας Μοῦσ' ἐδίδαξε,

Priscianus, ap. *G.L.*, II, 198 : (cf. p. 30) . . . Livius in Odyssea—

‘ nam divina Monetas filia docuit

Fest. 532 : in Odyssea S in eodem *cd.*

²⁴ macerat humanum *cd.* macit hominem Ursinus
vires *Aug.* vis (*nom. pl.*) et *coni.* Linds. viret *cd.*
fortasse n. n. p. m. h. | q. m. s. *e.q.s.*

²⁷ venit *suppl.* Partsch

²⁸ nexabant *cdd.* 538 nexebant *cdd. pler.* 469

THE ODYSSEY

23-6

Laodamas speaks :

Festus: 'Topper.' Artorius says this means quickly.
 . . . So in Cnaeus Naevius * * . . . So in *The Odyssey*—^a

' . . . for nothing

Wastes a man worse than cruel sea. The man
 Whose strength is great—him will the savage
 waves

With all speed shatter.'

27

*How the gods came and laughed at Mars and Venus chained
 to a guilty bed by Vulcan :*

Priscianus on the genitive singular in -as: Livius in *The
 Odyssey* . . . —

Came Mercury and with him Latona's son.^b

28-9

*Halius and Laodamas, at Alcinous' orders, give a show of trick-
 dancing and ball-play :*

Priscianus: 'Nexo' also takes as its second person singular
 'nexas' . . . —

Entwined they each with each in many a twist,
 Bent in confused knottings;

30

Ulysses wishes to reward the minstrel Demodocus :

Priscianus on the genitive singular in -as: . . . Livius in
The Odyssey—

' for them Moneta's godly daughter^c taught

^a Scaliger's reading for *eodem* is probably right.

^b Apollo.

^c Musa. Moneta was a Latin translation of *Μνημοσύνη*,
 mother of the Muses.

³⁰ divina *cdd.* diva *Carolir. m. 2* filia *S* filiam *cdd.*

35

D 2

LIVIVS ANDRONICUS

31-2

X

X, 64 . . . Τίς τοι κακὸς ἔχραε δαίμων;

Priscianus, ap. *G.L.*, II, 96, 5 K: 'Super,' 'superus' . . . —

'Inferus

an superus tibi fert deus funera, Ulixes?

33

X, 395 ἄνδρες δ' ἄψ' ἐγένοντο νεώτεροι ἢ πάρος ἦσαν,

Festus, 532, 4: 'Topper' . . . (19) in antiquissimis scriptis celeriter ac mature. In *Odyssia vetere*—

Topper facit homones ut prius fuerunt,

34-6

XII

XII, 16-19 . . . οὐδ' ἄρα Κίρκην | ἐξ' Αἴδεω ἐλθόντες ἐλήθομεν,
ἀλλὰ μάλ' ὦκα | ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ |
σίτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν. Cp. X, 308.

Festus, 532, 4: 'Topper' . . . (22)—

Topper citi ad aedis venimus Circai;
simul †duona† carnem portant ad navis,
multam ancillae; vina isdem inserinuntur.

³³ homones C. O. Mr. homines *cd.* ut prius Duentzer
utrius *cd.* fuerunt Buecheler fuerint *cd.*

³⁴ aedis *cd.* auris B Circae *cd.*

³⁵ duona *cd.* advenit (*vel* advortit) B carnem (*vel*
ordeum) W eorum *cd.* coram C. O. Mr. servae B

³⁶ multam (*vel* multum) ancillae W millia alia *cd.*
edulia alma B fortasse mille alia vina B in *cd.*
inserinuntur *cd.* inferinuntur B

THE ODYSSEY

31-2

X

Ulysses tells Alcinous of his coming to Aeolus. Aeolus questioning him :

Priscianus : 'Super,' adverb and preposition; 'superus,' adjective . . . —

'Is it an upper or a nether god
That brings death in your way, Ulysses? ^a

33

Ulysses on how Circe restored his companions to human shape :

Festus : 'Topper' . . . in the most archaic writings means quickly and soon. In the old poem *The Odyssey*—

With all speed she made them into men as they
were before,

34-6

XII

and how after a visit to Hades he went again to Circe :

Festus (on 'topper') continues ^b—

We came to Circe's dwelling with all speed
And haste; withal brought handmaids to the ships
Much meat; wines too were placed in them.

*and how he and his companions did not at first touch the oxen
and sheep of the sun; Ulysses gives orders not to touch :*

^a The quotation can be read like a hexameter. Some of Livius' lines may have been rearranged by later writers into Homer's metre.

^b I have done my best with this passage, in which the readings are very uncertain. A line has perhaps dropped out after *Circai*. The word *duona* (*bona*) may be right.

LIVIVS ANDRONICUS

37

XII, 321 . . . τῶν δὲ βοῶν ἀπεχώμεθα . . . cp. XII, 328
. . . βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.

Gellius, VI, 7, 12 : Idem Livius in *Odyssia* ‘*praemodum*’
dicit quasi *admodum*—

‘*parcentes praemodum*

38

XIII

XIII, 40 ἤδη γὰρ τετέλεσται ἃ μοι φίλος ἤθελε θυμός, *vel.* V, 302.

Nonius, 475, 13 : ‘*Fite*’ imperativo modo . . . —

‘*sic quoque fitum est*

39

XVI

XVI, 92 ἡ μάλα μεν καταδάπτει ἀκούοντος φίλον ἦτορ,

Priscianus, ap. *G.L.*, II, 482, 9 K : *Vetustissimi* . . . *gavisi*
pro gavisus sum protulerunt. . . . —

‘*quoniam audivi, paucis gavisi* ;

40

XIX

XIX, 225 χλαῖναν πορφυρέην οὔλην ἔχε δῖος Ὀδυσσεύς, |
διπλὴν.

Nonius, 368, 26 : ‘*Pullum*’ non *album.* . . . *Livius*—

‘*vestis pulla porpurea ampla*

³⁸ *sic Hermann* *fit cdd.*

³⁹ *quoniam cdd.* *quom rem eam B* *paucis cdd.*
hau paucus B

⁴⁰ *propure Lu. Gen. Bern. 83 al.* *purpurea G. Harl. 2 al.*
trib. ‘Odiss.’ Hertz

38

THE ODYSSEY

37

Gellius : Livius again in *The Odyssey* pronounces ‘præmodum’ like ^a ‘admodum’—

‘forbearing beyond measure to touch

38

XIII

Ulysses takes leave of Alcinous and the Phæacians :

Nonius : ‘Fite,’ imperative mood . . . ‘fitum’—

‘so also has it come to pass

39

XVI

Ulysses has heard from Telemachus about the arrogance of the suitors in his house :

Priscianus : The oldest writers . . . formed ‘gavisi’ as the perfect tense for ‘gavissus sum’ . . . —

‘now I have heard, there’s little I rejoice in ;

40

XIX

Ulysses (disguised) to Penelope ; he claims to have seen Ulysses wearing a certain cloak :

Nonius : ‘Pullum,’ not white. . . . Livius ^b—

‘a garment dusky, dark, and wide

^a *i.e.* with the accent on the first syllable, as Gellius has just been showing.

^b Most probably in *The Odyssey*.

XX

XX, 19 ἤματι τῷ ὅτε μοι μένος ἄσχετος ἦσθιε Κύκλωψ |
ἰφθίμους ἐτάρους·

Priscianus, ap. *G.L.*, II, 419, 12 K : ‘Mando, mandis’ . . .
mandui . . . mandidi . . . Livius tamen in Odissia—

‘cum socios nostros Ciclops impius mandisset,

XXI

XXI, 433 ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχεϊ,

Paulus, ex F., 425, 2 : ‘Suremit’ sumpsit :—

inque manum suremit hastam

Cp. Fest., 424, 9.

XXII

XXII, 91-3 . . . ἀλλ’ ἄρα μιν φθῆ | Τηλέμαχος κατόπισθε
βαλὼν χαλκήρεϊ δουρὶ | ὦμων μεσσηγὺς διὰ δὲ στῆθεσφιν ἔλασσε·

Priscianus, ap. *G.L.*, II, 334, 13 K : Hic et haec ‘celer’ vel
‘celeris’ . . . —

at celer

hasta volans perrumpit pectora ferro ;

XXIII

XXIII, 304-5 οἱ ἔθεν εἵνεκα πολλὰ, βόας καὶ ἴφια μῆλα |
ἔσφαζον, πολλὸς δὲ πίθων ἠφύσσετο οἶνος· vel. XXIV, 364.

Priscianus, ap. *G.L.*, II, 208, 18 K : Vetustissimi . . . etiam
nominativum haece carnis proferebant . . . —

carnis vinumque quod libabant anclabatur ;

⁴¹ Ciclops impius mandisset B m. i. ciclops (cyclops) *cdd.*

⁴² manum *cd.* *Farn. L. XVIII Fest. (sec. Ursin., Groenert)*
manus Bas. Paul. man Leid. Paul. manu rell. Paul.
trib. Liv. ‘Odiss.’ Buecheler

⁴³ celeris Hermann

THE ODYSSEY

41

XX

Ulysses plans revenge on the suitors ; he mentions the Cyclops :

Priscianus : ‘ Mando, mandis ’ . . . ‘ mandui ’ . . . ‘ mandidi.’ Livius, however, has ‘ mandi ’ in *The Odyssey*—

‘ When wicked Cyclops had my comrades munched,

42

XXI

Telemachus arms himself :

Paulus : ‘ Suremit,’ took up :—^a

and into his hand he took up a lance,

43-4

XXII

Slaughter of the suitors. Telemachus strikes down Amphinomus :

Priscianus : ‘ Celer ’ or ‘ celeris,’ nominative singular masculine and feminine . . . —

But the lance flying swiftly bursts his breast
With iron through ;^b

45

XXIII

Penelope tells Ulysses of the feasting and revelry of the suitors :

Priscianus : The oldest writers used to employ ‘ carnis ’ as the nominative singular feminine . . . —

flesh was served and wine which they poured out ;

^a The author of this fr. is not known, but the quotation fits well here.

^b Another possible hexameter (cp. pp. 36-7).

⁴⁵ libabant *cdd.* libebat Mr. iuebant *coni.* B *fortasse* carnis | v. q. l. anculabatur (Havet)

LIVIVS ANDRONICUS

46

XXIV

XXIV, 534 . . . ἐκ χειρῶν ἔπτατο τεύχεα,

Nonius, 493, 16: 'Dextrabus' pro dexteris . . . —

deque manibus dextrabus

HYMNI

(*Vide pp.* xi-xiii)

DUBIA

1

Hom., *Od.*, XII, 401 ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρέϊ πόντῳ. Cp. VIII, 51; IV, 780.

Priscianus, ap. *G.L.*, II, 151, 18 K: 'Linter' . . . apud nostros femininum est. Livius in VI—

iam in altum expulsa lintre

2

'Sergius,' ap. *G.L.*, IV, 541, 26 K: 'Tapeta' masculino et neutro genere declinatur . . . apud Livium . . . —

erant et equorum inaurata tapeta.

Cp. Prob., ap. *G.L.*, IV, 130, 1 K.

3

Nonius, 194, 14: 'Balteus' masculini generis. . . . Livius lib. IX—

auratae vaginae, aurata baltea illis erant.

Non. 493: Livius Bentin. laberius *cdd.*

'Sergius': Livium 'Serg.' Lucilium *Prob.*

Non. 194: *trib. Liv. Andron. Hertz.*

^a Possibly in the *Odyssey* of Andronicus; but this work was not divided into books, nor is there any parallel to this fr. in the sixth book of Homer's *Odyssey*. Yet Homer, *Od.*

THE ODYSSEY

46

XXIV

Athena stops civil strife in Ithaca :

Nonius : 'Dextrabus' for 'dexteris.' . . .

and down from their right hands

HYMNS

(See *Introduction*, pp. xi-xiii)

DOUBTFUL FRAGMENTS

1

Priscianus : 'Linter' . . . in the works of our writers is a feminine noun. Livius ^a in the sixth book—

the boat now thrust out into the deep

2

'Sergius' : 'Tapeta' is a word declined in both a masculine and a neuter form. . . . In a passage of Livius . . . —

the coverlets too of the horses were overlaid with gold.

3

Nonius : 'Balteus' of the masculine gender. . . . Livius in the ninth ^b book—

they had golden quivers and golden belts.

XII, 401, suggests this fr., and the reading VII in some of the MSS. of Priscianus may be a simple corruption of XII, by which Priscianus or his source may have indicated that book of Homer's *Odyssey* which Livius was here translating.

^b Cf. the preceding note. This likewise suggests the *Odyssey*, but there is no parallel in Homer, nor is it certain that the quotation is metrical at all. The historian Livy tells us that gold adorned the shields and tunics of the Samnites in 308 B.C. (Livy, IX, 40), but there is no sign in that historian of this quotation by Nonius.

NAEVIUS

BELLUM POENICUM
SIVE
CARMEN BELLI POENICI
LIBER I

1

Caesius Bassus (Atil. Fortunat.), ap. *G.L.*, VI, 265, 10 :
Nostri antiqui, ut vere dicam, quod apparet, usi sunt eo non
observata lege nec uno genere custodito . . . apud Naevium
. . . hos repperi idoneos . . . (266, 3)—

Novem Iovis concordēs filiae sorores,

Cp. Mar. Vict., ap. VI, 139, 10, 29; Ter. Maur., ap. 400, 2514.

Gellius, XVII, 21, 45 : M. Varro . . . stipendia fecisse
ait (Naevium) bello Poenico primo, idque ipsum Naevium
dicere in eo Carmine quod de eodem bello scripsit.

Gell., XVII, 21 : *trib. lib.* 1 Spangenberg, VII Vahlen

^a So it seems. But Bassus and Marius Victorinus both
quote this fr. after fr. 12 and prefix the words *alio loco*.
This suggests some other context for the line. For these first
fragments, see Thelma de Graff, *Naevium Studies*, pp. 67 ff.

THE PUNIC WAR

OR

THE SONG OF THE PUNIC WAR

BOOK I

The Sack of Troy ; the escape of Aeneas to Italy ; the foundation of Rome by Romulus ?

1

Prologue. First ^a line of the poem ; invocation of the Muses :

Caesius Bassus : As is clear, truth to tell, our archaic poets used this Saturnian metre without observing a fixed law or maintaining a single type. . . . In passages of Naevius . . . I have found the following to be suitable (*as examples*)—

You daughters nine of Jupiter, harmonious sisters,^b

Naevius himself took part in the first Punic War :

Gellius : Naevius, according to a statement of Marcus Varro . . . served as a soldier in the first Punic War and asserts that very fact himself in the Song which he wrote on that war.

^b The addition of a second line which Mueller makes out from Varro, *L.L.*, VII, 26, cannot be accepted. There is no evidence that the passage of Varro, which is corrupt, is not prose, and no author is mentioned. See *Remains of Old Latin*, I, pp. 2-3, 462-3.

NAEVIUS

2-4

Probus, ad Verg., *Ecl.*, VI, 31 (p. 336 Thilo): Ennius Anchisen augurii ac per hoc divini quiddam habuisse praesumit. . . . Naevius Belli Punici I sic—

Postquam avem aspexit in templo Anchisa,
sacra in mensa Penatium ordine ponuntur;
immolabat auream victimam pulchram.

5-7

Servius auctus, ad *Aen.*, III, 10: 'Litora cum patriae lacrimans.' Amat poeta quae legit immutata aliqua parte vel personis ipsis verbis proferre. Naevius enim inducit uxores Aeneae et Anchisae cum lacrimis Ilium relinquentes his verbis—

Amborum uxores
noctu Troiad exhibant capitibus opertis,
flentes ambae abeunt lacrimis cum multis.

8-10

Servius auctus, ad *Aen.*, II, 797 ('Invenio admirans'): Naevius Belli Punici primo de Anchisa et Aenea fugientibus haec ait—

Eorum sectam sequuntur multi mortales.

Ecce hoc est 'invenio admirans numerum' (*Aen.*, II, 797);—

Multi alii e Troia strenui viri . . .

² Punici III *cdd.* postquam *cdd.* postquamde Mr.
avem *cdd.* (autem *Par.*) aves Keil

⁴ inmolabat a. v. p. *cdd.* tum v. i. a. p. Mr. in auream
molabat Havet

⁶ Troiad Voss Troiade *Serv. auct.*

⁹ viri <venere> Mr.

THE PUNIC WAR

2-4

*The foundation of Rome by Trojans or by their descendants.^a
The omen that appeared to Anchises before the fall of Troy :*

Probus: Ennius takes Anchises as being endowed with certain powers of augury, and, through these, of inspiration.
. . . Naevius in the first book of *The Punic War*—

After Anchises had seen a bird within the range of view,^b hallowed offerings were set in a row on the table of the Household Gods; and he busied himself in sacrificing a beautiful golden victim.

5-7

Aeneas and Anchises^c with their wives leave the city of Troy :

Servius supplemented, on 'When weeping I forsake my country's shores,' in Virgil: Our poet loves to reproduce the very words of his authority, with some partial change of phrase or change of persons. Thus Naevius introduces, in the following words, the wives of Aeneas and Anchises in tears as they leave Troy for ever—

The wives of both were passing out from Troy by night; their heads were veiled, and both were weeping many tears, as they went away.

8-10

and many followers go with them :

Servius supplemented, on 'I marvelling find' in Virgil: Naevius in the first book of *The Punic War* has the following on Anchises and Aeneas in flight:—

Their path many mortals follow.

Here, you see, is 'I marvelling find a great company';--

Many other dashing heroes . . .

^a Cf. Mueller, *Quaest. Naev.*, XXIII ff.

^b Here we have *templum* in its original sense of space marked out in the sky by an augur for taking auspices.

^c The term used by Naevius for Aeneas' companions was probably 'Aenesi' (Paulus, 15, 15).

NAEVIUS

Ecce hi sunt 'animis . . . parati' (*Aen.*, II, 799);—

Ubi foras cum auro illic exibant,

Ecce et 'opibus instructi' (*Aen.*, II, 799 animis opibusque parati).

11

Isidorus, *Orig.*, XIX, 22, 20: 'Citrosa' quasi concrispa ad similitudinem citri. Naevius—

puram pulchramque ex auro vestem citrosam.

Cp. Macrobi., *S.*, III, 19, 5. Hom., *Od.*, V, 264; VI, 26; *Il.*, XXII, 154.

12

Marius Victorinus, ap. *G.L.*, VI, 139, 7: Apud Naevium—
Ferunt pulchras creterras, aureas lepistas.

Cp. Caes. Bass., (?) ap. *G.L.*, VI, 266, 1.

Servius auctus, ad *Aen.*, I, 170: Naevius Bello Punico dicit unam navem habuisse Aencam quam Mercurius fecerit.

¹⁰ ubi *cdd.* urbi B ibi Havet illic *cd.* ilico
Mr. illuc Masvicius.

¹¹ *sic constituo.* pulchra (-er-) quae (que) *Bas. Par.*
Weilb. al. Isid. pulchra quem *Carol.* pulchram (-a-) quae
(que) *Bern. Leid. Tolet.* 2 puram ex *gloss. Vat.* citrosam
vestem *Macrobi.* *trib. B. P. Macrobi., lib. I* Mr.

¹² item ferunt p. c. a. l. et apud Naevium novem Iovis
e. q. s. (p. 46) *cdd. Mar. Vict.* pulchras creterras *Mar.*

THE PUNIC WAR

In these you see Virgil's 'ready in heart';—

When they forthwith were passing outdoors there
with the gold,

Here again, you see Virgil's 'laden with their wealth.'

11

Precious chattels rescued ^a from the flames of Troy :

Isidore : 'Citrosa.' Curled ^b as it were so as to resemble
citrus-wood. Naevius—

and clothing clean and lovely, spun from gold and
citrus-scented.

12

Marius Victorinus : In a passage of Naevius we have—

They carry beautiful bowls and golden goblets.

Aeneas' ship :

Servius supplemented : Naevius in *The Punic War* says
that Aeneas had one ship which Mereury built.

^a Or looted by the Greeks—cp. Virg., *Aen.*, II, 763 ff.

^b A false interpretation. Macrobius gives the right meaning. The right readings of the fr. are unknown. The citrus-tree, whose fragrant wood was used for making furniture, must be distinguished from the citron (also called by the Romans *citrus*), whose leaves and fruit were placed amongst clothes in order to keep moths away.

Vict. pulchros pateras (crateras *marg. Pal.*) aereas *cdd.*
Caes. Bass. aureasque *cdd. Mar. Vict.* trib. lib. I Mr.

NAEVIUS

13-15

Priscianus, ap. *G.L.*, II, 351, 25 : Inveni 'marum' pro 'marium,' qui tamen in raro est usu genetivus, apud Naevium in carmine Belli Punici—

Senex fretus pietatei tum adlocutus summi
deum regis fratrem Neptunum regnatorem
marum.

Servius auctus, ad *Aen.*, I, 198 : Totus hic locus de Naevii Belli Punici libro translatus est. [Cp. Hom., *Od.*, XII, 208.]

Macrobius, *S.*, VI, 2, 31 : In principio Aeneidos (I, 81 s.) tempestas describitur et (I, 223-296) Venus . . . queritur. Hic locus totus sumptus a Naevio est ex primo libro Belli Punici. Illic enim aeque Venus Troianis tempestate laborantibus cum Iove queritur et sequuntur verba Iovis filiam consolantis spe futurorum.

16

Varro, *L.L.*, VII, 51 : Naevius—

Patrem suum supremum optimum adpellat
supremum ab superrumo dictum.

¹³ pietatei V pietati *vel* pietate *cdd.* tum Mr.
deum *cdd.*

¹⁴ *fortasse* Neptunum fratrem (*coni.* Mr.) *trib. lib. I*
Schuett, Klussmann

¹⁶ *trib. lib. I* Klussmann

^a The attribution to book I is probably right; but the words may be spoken when the wanderers first sight Italy, as in Virgil, *Aen.*, III, 525 ff.

^b Whether Naevius brought the Trojans to Dido in Africa (cf. Serv. auct., ad *Aen.*, IV, 9—the mother of Anna and of Dido in Naevius) before bringing them to Italy is not known.

THE PUNIC WAR

13-15

Anchises embarks from Troy :

Priscianus : I have found 'marum' for 'marium' (a form of genitive which is, however, rarely used) in a passage of Naevius in *The Song of the Punic War*—^a

Then the old man, stayed strong in piety, called on the ruler of the seas, Neptune, brother of the all-highest monarch of the gods.

The storm with which Venus caused Aeolus to vex the Trojans :^b

Servius supplemented, on Virgil : The whole of this passage (*Aen.*, I, 198 ff.) is taken over from the first book of Naevius' *Punic War*. ?

Venus complains to Jupiter, who gives a comforting reply :

Macrobius : At the beginning of the *Aeneid* a tempest is described, and Venus complains. . . . The whole of this passage is taken from Naevius, and comes from the first book of *The Punic War*. For there in the same way, when the Trojans are labouring in a tempest, Venus complains to Jupiter, and there follow words of Jupiter comforting his daughter with hopes of the future.

16

Beginning of Venus' appeal :^c

Varro : Naevius ^d has—

She thus calls on her father, the all-highest and good

where 'supremum' is derived from 'superrumus.'

Cf. Mr., *Quaest. Naev.*, XXIII, and id., *Q. Ennius*, 147; *ed. Enn.*, XXIII; Dessau, *Hermes*, XLIX, 518; contrast Baehrens, *Hermes*, L, 261 ff.; W. Schur, *Die Aeneassage*, 74.

^c Virg., *Aen.*, I, 229 ff.

^d Doubtless in *The Punic War*, book I.

NAEVIUS

17

Festus, 340, 25: 'Quianam' pro quare et cur positum est apud antiquos ut Naevium in carmine Belli Punici—

Summe deum regnator, quianam me genuisti?

Lactantius, *Div. Instit.*, I, 6, 7: Varro . . . ait . . . (9) quartam (Sibyllam) Cimmeriam in Italia, quam Naevius in libris Belli Punici . . . nominet.

Servius auctus, ad *Aen.*, IX, 712 (715): 'Prochyta alta tremit.' . . . Hanc Naevius in primo Belli Punici de cognata Aeneae nomen accepisse dicit.

18

Macrobius, *S.*, VI, 5, 9: 'Silvicolae Fauni' (*Aen.*, X, 551 silvicolae Fauno). Naevius Belli Punici libro primo—

. . . silvicolae homines bellique inertes

19-20

Nonius, 474, 5: 'Perconta' . . . —

Blande et docte percontat Aeneas quo pacto Troiam urbem liquisset.

Cp. Non., 335, 3.

¹⁷ me *add.* Havet genuisti S genus isti *cd.* g.
ursisti B *trib. lib. I et cum 16 coniung.* Mr.

Lactant. I, 6: *trib. lib. I* Spangenberg

¹⁸ homines <mites> *vel* <segnes> B

Non., 474, 335: *lib. II cdd.* I Merula

²⁰ liquisset Merula reliquisset *cdd.* 474 liquerit *cdd.*
335 (reliquerit G)

THE PUNIC WAR

17

Festus : ' Quianam ' is put for ' quare ' or ' cur ' in the works of archaic writers; for example, in a passage of Naevius in *The Song of the Punic War*—

Greatest ruler of the gods, why, pray, didst thou beget me?

Aeneas consults^a the Sibyl in a valley between Baiæ and Cumæ :

Lactantius : Varro . . . says . . . that the fourth Sibyl is the ' Cimmerian ' in Italy, who is mentioned by name by Naevius in his books of *The Punic War*.

The Sibyl orders Aeneas to bury a kinswoman of his in the island Procida, which is named after her :

Servius supplemented, on ' trembles high Prochyta ' in Virgil : Naevius says that this island (*Procida*) took its name^b from a kinswoman of Aeneas.

18

Rude tribes of Italy :

Macrobius : ' Wood-haunting Fauns.'^c Naevius in the first book of *The Punic War*—

wood-haunting folk, unskilled in war

19-20

The wanderers in Latium ; King Latinus addresses Aeneas :

Nonius : ' Perconta ' . . . —

With charm and shrewdness asked he earnestly
How Aeneas forsook the city Troy.

^a Cf. auct., *de orig. gent. Rom.*, 10.

^b sc. Aenaria, a name really given to the neighbouring island Ischia.

^c But Virgil has *silvicolae Fauno*.

NAEVIUS

Servius auctus, ad *Aen.*, I, 273 : Naevius et Ennius Aeneae ex filia nepotem Romulum conditorem urbis tradunt.

21-2

Nonius, 116, 31 : ' Gratulari,' gratias agere . . . —
manusque susum ad caelum sustulit suas rex
Amulius divisque gratulatur.

EX LIBRO I VEL II

Varro, *L.L.*, V, 43 : Aventinum aliquot de causis dicunt.
Naevius ab avibus, quod eo se ab Tiberi ferrent aves.

Varro, *L.L.*, V, 53 : ' Palatium ' . . . eundem hunc locum
a pecore dictum putant quidam. Itaque Naevius Balatium
appellat.

23

Nonius, 197, 12 : ' Castitas ' et ' castimonia ' . . . Mas-
culini. . . . Naevius carmine Punici Belli—

Res divas edicit, praedicat castus.

Non., 116 : lib. I manusque Mr. (manusque Merula)
lib. II hisque B lib III isque *cdd.*

²¹ rex Stephanus res *cdd.* irque s. a. c. s. suum r.
Havet

²² Amulius *quid. ap. Bentin.* amullus *cdd.* <ambas
lactus> Amulius B divisque g. Mr. gratulabat Havet
gratulabatur divis *cdd.*

Varr., *L.L.*, V, 43, 53 : *trib.* ' B. P.' lib. I Mr.

²³ *trib. lib. I* Mr. P. belli <II is> res d. B

THE PUNIC WAR

Ilia gives birth to Romulus :

Servius supplemented: Naevius and Ennius record that Romulus, the founder of Rome, was Aeneas' grandson through Aeneas' daughter.

21-2

Amulius rejoices at the preservation of Romulus and Remus :^a

Nonius: 'Gratulari,' the same as 'gratias agere.' . . . —

And King Amulius raised his hands aloft
Towards the sky, and thanked the gods.

FROM BOOK I OR BOOK II

Romulus, before founding his city, takes the auspices from the Aventine :

Varro: Several causes are given for the name Aventine. Naevius derives it from 'aves,' giving as reason that thither birds betook themselves from the Tiber.

Rome is founded on the Palatine :

Varro: 'Palatium.' . . . Some think that this same place is derived from the ways of flocks;^b and so Naevius calls it 'Balatium,' The Place of Bleaters.

23

The Institutions of Romulus (or of Numa Pompilius) :^c

Nonius: 'Castitas' and 'castimonia.' . . . A masculine form . . . in Naevius in *The Song of the Punic War*—

He makes declaration of sacred ordinances, and proclaims the rules of holy chastity.

^a Cf. Mr., *Quaest. Naev.*, XXVIII-XXIX.

^b Varro means that the derivation is from 'balare' to bleat, or 'palari' or 'palare,' as he says himself in this section. The real derivation is probably from 'pasco'; cp. Sanskrit 'pāla' (shepherd).

^c Thus Mr., *Quaest. Naev.*, XXVI; *castūs* may here mean certain holy days on which pleasures of the flesh were avoided; compare some inscriptions, *Remains of Old Latin*, Vol. III.

NAEVIUS

LIBER II

24

Priscianus, ap. *G.L.*, II, 231, 13 : Hic puerus et hic et haec puer . . . (232, 5)—

Prima incedit Cereris Proserpina puer,

25-6

Macrobius, *S.*, VI, 5, 8 : ' Quam pius arquitenens ' (*Aen.*, III, 75). Hoc epitheto usus est Naevius Belli Punici libro II—

dein pollens sagittis inclutus arquitenens
sanctusque Delphis prognatus Pythius Apollo.

LIBER III

27

Paulus, ex *F.*, 469, 4 : ' Sagmina ' dicebant herbas verbenas, quia ex loco sancto arcessebantur legatis proficiscentibus ad foedus faciendum bellumque indicendum. . . . Naevius—

Scopas atque verbenas sagmina sumpserunt.

²⁴ proserpina puer *cdd.* (puer p. *Lugd.*) prima incedit
Cerer' puer Proserpina Mr. pover B

²⁶ sanctusque *cdd.* sanctus V Putius V

²⁷ *trib. lib. III* Merula Naevius ius sacratum Iovis
iurandum sagine *Fest.*; *quae incerta sunt*

^a Cichorius, *R. St.*, 47-8 puts the first in book VI and thinks it refers to the first *ludi saeculares* in 249 B.C.; the second he takes (pp. 48-9) as introducing a speech of Apollo, possibly at a Council of the Gods early in the work.

THE PUNIC WAR

BOOK II

24

A procession of gods :

Priscianus : 'Puerus' as a nom. sing. masc. and 'puer' as a nom. sing. both fem. and masc. . . . —

First comes Proserpina, a child of Ceres,^a

25-6

Macrobius, quoting Virgil : 'Whom the grateful archer-god.' This epithet was used by Naevius in the second book of *The Punic War*—

and then his son Pythian Apollo, the renowned archer mighty in his arrows, the god who is hallowed at Delphi.

BOOK III

The first Punic War, perhaps as far as the capture of Agrigentum, 262 B.C.

27

Declaration^b of war against Carthage, 264 B.C. :

Paulus : 'Sagmina' was a term once used for the herbs 'verbenae,' because they were fetched from a 'sanctified' place when ambassadors set out to make a treaty or to declare war. . . . Naevius—

To make the holy tufts, they took twigs and sacred foliage.

^b Cf. Cichor., *R. St.*, 26-7. *Sagmina* were sacred tufts or bunches of sacred foliage (*verbenae*) picked within the citadel by a consul or a praetor; by holding them *legati* and *fetiales* were made inviolable.

NAEVIUS

28

Nonius, 76, 3 : 'Atrox,' crudum. Naevius Belli Punici lib. III—

simul atrocia porricerent exta ministratores.

29-30

Charisius, ap. *G.L.*, I, 128, 17 : 'Exerciti' . . . —
 Marcus Valerius consul partem exerciti
 in expeditionem ducit.

LIBER IV

31-2

Nonius, 90, 24 : 'Concinnare' conficere vel colligere.
 Naevius Belli Poenici lib. IV—

Transit Melitam Romanus insulam integram;
 urit populatur vastat, rem hostium concinnat.

33

Nonius, 183, 16 : 'Vicissatim,' per vices. Naevius Belli
 Punici lib. IV—

vicissatim volvi victoriam.

Non. 76 : IIII *vel* III *cdd.*

²⁸ simul *cdd.* simitu Mr. porricerent *Iun.* proi-
 cerent *cdd.* atroria <atra> prosicarent B

Char., 128 : Punici l. III (vel Punici III) V Punici lib. I *cd.*

²⁹ Marcus *cd.* Manius Merula . . . M. V. c. | p. e. i.
 e. | d. B

³¹ Romanus exercitus *cdd.* *seclud.* exercitus V t. M. | ,
 R. B integram <oram> Mr.

³³ volvi *vel* volvier *coni.* Linds.

^a Or possibly the fourth—this fr. might come near fr. 34-5 of book IV. Some think that here *atrocia* means *infausta* (Cichor., *R. St.*, 30-32).

THE PUNIC WAR

28

Inspection of victims :

Nonius : ' Atrox ' (ugly), raw. Naevius in the third ^a book of *The Punic War*—

at the same time the attendants should offer up the ugly vitals.

29-30

Marcus Valerius Maximus near Messina in Sicily, 262 B.C. :

Charisius : ' Exerciti ' . . . —

Marcus Valerius the consul leads a part of his army on an expedition.^b

BOOK IV

This book described in particular the battles of Mylae (260 B.C.), Tyndaris (257) and Ecnomus (256), and the exploits and fate of Regulus in Africa (256-5).

31-2

Marcus Atilius Regulus overruns Malta, 256 B.C. :

Nonius : ' Concinnare,' to complete or collect. Naevius in the fourth book of *The Punic War*—

The Roman crosses over to Malta, an island unimpaired; he lays it waste by fire and slaughter, and finishes ^c the affairs of the enemy.

33

Undecisive warfare :

Nonius : ' Vicissatim,' the same as ' per vices.' Naevius in the fourth book of *The Punic War*—

that victory rolls to and fro by turns.

^b The metre sounds rather like iambic senarii.

^c Or possibly ' makes a clean sweep of ' (cp. ' tidy up,' ' polish off '). Cf. Schuster, in *Glotta*, XVI, 131 5.

NAEVIUS

34-5

Nonius, 468, 20: 'Auspiciavi' pro auspicatus sum . . . —
verum praetor advenit, auspicat auspicium
prosperum.

36

Nonius, 97, 13: 'Danunt,' dant . . . —
eam carnem victoribus danunt.

LIBER V

*Probably described the Battle of Panormus, 250 B.C., the
rejection of peace-terms by Rome, and the beginning of the long*

LIBER VI

37

Nonius, 211, 1: 'Loca' . . . masculini. . . . Naevius
Belli Punici lib. VI—

Convenit regnum simul atque locos ut haberent.

38

Nonius, 325, 6: 'Ilico,' in eo loco. . . . —
Septimum decimum annum ilico sedent.

³⁴⁻⁵ verum Iun. vixdum B virum *cdd.* advenit
Merula adveniet *cdd.* adveneit B auspicat a. p. *cdd.*
scclud. p. Merula p. auspicat a. Mr. prosperum B

VI *cdd.* Nonius, 211: lib. VII Merula III Mr.

³⁷ ut locos B haberent *cdd.* haberet Merula

Non. 325: lib. VII Lu. G. III *rell.*

³⁸ <iam> septimum Mr. se primum B sedent *cdd.*
sedentes Mr. sederent Havet sedere B

^a The occasion may have been the arrival of an unknown praetor to take over the land-army (in Sicily) of Duilius, who took charge of the fleet after the defeat of Gn. Scipio Asina at Lipara in 260 B.C. Cichor., *R. St.*, 33.

^b Cf. Cichor., 49-50. There is no need to alter the text of Nonius, and I therefore retain VI and *haberent* of the *cdd.*
62

THE PUNIC WAR

34-5

A good omen : ^a

Nonius : ' Auspicavi ' for ' auspicatus sum. ' . . . —

but the praetor comes and takes prosperous auspices.

36

Feast after victory ? :

Nonius : ' Danunt, ' the same as ' dant ' . . . —

that flesh they make a gift of to the victors.

BOOK V

siege of Lilybaeum in 250 ; and the defeat of P. Claudius at Drepana in 249 B.C. No fragments of this book have survived.

BOOK VI

From the arrival of Hamilcar Barca in Sicily in 248 B.C. to the last year of the war ?

37

By a renewal in 248 B.C. of the treaty of 263, Hiero of Syracuse is allowed to remain independent : ^b

Nonius : ' Loca ' . . . in a masculine form. . . . Naevius in the sixth book of *The Punic War*—

It was agreed that they shall still have their monarchy together with their demesnes.

38

The year 248 B.C. :

Nonius : ' Illico ' means ' in eo loco ' . . . —

They keep the field there for the seventeenth ^c year.

The line reads like a hexameter, but it might possibly be read :
Convénit régnum símul atque lócos ut habérent. Cf. also Täubler, *H.*, LVII, 157, 8.

^c *Sedere* is clearly used of keeping camp before an enemy stronghold, here Lilybaeum, I suppose; but the seventeenth year refers to the whole war, not to this siege (begun in 250). Cf. Cichor., 50.

NAEVIUS

39

Nonius, 515, 8 : 'Superbiter' . . . —

Superbiter contentim conterit legiones.

Cp. Non., 516, 2.

40

Nonius, 267, 17 : 'Censere' significat existimare, arbitrari . . . —

Censet eo venturum obviam Poenum.

LIBER VII

41-3

Nonius, 474, 17 : 'Paciscunt.' Naevius Belli Poenici lib. VII—

Id quoque paciscunt, moenia ut sint quae Lutatium
reconcilient; captivos plurimos idem
Sicilienses paciscit obsides ut reddant.

⁴⁰ censet *cdd. pract. G.* (censet)

⁴¹⁻³ paciscunt *Escorial. Par. 7667* paciscuntur *rell.*
paciscunt moenia ut Mr. sint *cdd. pract. Par. 7666*
Lugd. Bamb. (sin)

reconcilient W Lutatium reconciliant *cdd.* concilient
Lutatium Mr. *vocabulum* idem *trib. Non. Linds.* idem
<lib. VI> Cichor. Sicilienses c. q. s. *alter. citat. Linds.*

^a Imitated by Plautus, *Poen.*, III, 1, 34, ne nos tam contemptim conteras. Cichor., *R. St.*, 45, points to the arrogance of P. Claudius Pulcher, consul in 249. The line might refer to the hard training which Lutatius Catulus gave his soldiers in 242 and 241 B.C.; but this came in book VII?

THE PUNIC WAR

39

Hamilcar on Mount Eryx (244-3 B.C.) harasses the Romans ? :

Nonius : ' Superbiter ' . . . —

Haughtily and scornfully he wears out the legions.^a

40

Operations ^b of the Romans :

Nonius : ' Censere ' means to reckon, to believe . . . —

He reckons that the Phoenician will come thither to meet him.

BOOK VII

Preparations of C. Lutatius Catulus ; victory by sea of Catulus and Falto at the Aegates Islands in 242 B.C. Peace 241 B.C.

41-3

Provisional peace arranged by Lutatius Catulus and Hamilcar, 241 B.C.

Nonius : ' Paciscunt. ' Naevius in the seventh book of *The Punic War*—

This also the Phoenicians ^c covenant, that their obligations shall be such as may meet the demands of Lutatius ; he on his side covenants that the Sicilians must give up the many hostages held prisoners by them.

^b Near Phintia. 248 B.C. ? or at Panormus, 250 B.C. (Cichor., *R. St.*, 44) ?

^c Or possibly the Sicilians. The readings are doubtful. Cf. Täubler, *Hermes*, LVII, 157 ; Leo, *Sat.* V, 35. It is possible that we have two frs. here, separated by *idem*. Cf. Cichor., 50-52.

65

NAEVIUS

EX LIBRIS INCERTIS

44-6

Priscianus, ap. *G.L.*, II, 198, 6 : (p. 30) Naevius in carmine Belli Punici I—

Inerant signa expressa quo modo Titani
bicorpores Gigantes magnique Atlantes
Runcus atque Porporeus filii Terras.

Cp. Prisc., ap. *G.L.*, 217, 12.

47

Priscianus, ap. *G.L.*, II, 242, 20 : ‘ Inquies.’ . . . Simplex in usu invenitur trium generum. Naevius in carmine Belli Punici I—

iamque eius mentem Fortuna fecerat quietem.

48

Priscianus, ap. *G.L.*, II, 152, 17 : ‘ Acer ’ et ‘ alacer ’ . . . in utraque terminatione communis etiam generis inveniuntur prolata . . . —

Fames acer augescit hostibus.

Cp. Prisc., ap. *G.L.*, 230, 3.

⁴⁴ expressa s. Spengel

⁴⁶ atque Bentley ac *cdd.* Porporeus Fleckeisen
porpu-, purpo- *cdd.*

Prisc. 242 : Punici I *Bamb. Bern. Halb. Carolir.* II *rell.*

⁴⁸ *trib. lib.* III Cichor.

THE PUNIC WAR

UNASSIGNED FRAGMENTS

44-6

From Book I? Aeneas' ship,^a built by Mercury? :

Priscianus, on the genitive singular in '-as.' . . . Naevius in *The Song of the Punic War*, book I (?)—

On it there were modelled images in the fashion of Titans and two-bodied Giants and mighty Atlases, and Runcus too and the Crimson-hued, sons of Earth.

47

Aeneas in misfortunes? :

Priscianus: 'Inquies' (*adj. unquiet*). . . . The unpounded form of this word is also found in use in all three genders. Naevius in *The Song of the Punic War*, book I (?)—

and by now Fortune had rendered quiet his mind.

48

The siege^b of Lilybaeum? (book V?) :

Priscianus: 'Acer' and 'alacer' . . . are found inflected as epithets of common gender in both terminations . . . —

Sharp hunger grows great for the enemy.

^a So I suggest; cf. pp. 50-1, book I. Mr., *Quaest. Naev.*, XXVII, suggests Pyrrhus' ship which came into one Hannibal's possession and was captured by Rome at Mylae in 260 B.C. Cf. also Mr. in *Philol.*, XLII, 408 ff. But the fr. may describe a temple, or a shield of Aeneas. Note the archaic genitive singular *Terras*.

^b So I suggest. This was the one great siege of the war.

NAEVIUS

49

Isidorus, *de Nat. Rer.*, 44: 'Flustrum' motus maris sine tempestate fluctuantis velut Naevius in Bello Punico sic ait—
honerariae honustae stabant in flustris,
ac si diceret in salo.

Cp. Paul., ex F., 62, 31.

50

Festus, 532, 4: 'Topper' significare ait Artorius cito . . .
sic Gn. Naevi ** —

Topper capesset flammam Volcani.

51-2

Varro, VII, 23: 'Ratis' navis longas dixit, ut Naevius quom ait—

† Conferreque aut ratē ęratam †aequor per liquidum
maris eunt undantis atque sedantis.

53

Festus, 414, 15: Sublicium pontem. . . . meminit <. . .
Naevius> qui ait in Belli <Punici libro. . . . > —

quam liquidum . . . amnem.

⁴⁹ honerariae honustae *cdl.* honerariaeque h. Mr.
trib. lib. VI Cichor.

Fest., 532: c. nevicapesset *cd.* Gn. Naevius . . . topper
capesset *edd.*

⁵¹⁻² ęratam *fortasse dittoqr. ex* aut ratē perite per
liquidum S acquor p. l. W perit. qdū *cd. Laur.* maris
eunt undantis atque sedantis W (*cp. Gell.*, XVIII, 12, 6 '*sedo*
intransitive') mare sudantes eunt atque sedantes *Laur.*
mare eunt fugantes atque sectantes B *recte*?

^a He boldly broke through the Roman blockade with a fair wind. (Polyb., I, 44.) But of course any incident of convoy or transport of supplies would do as a context (Cichor., *R. St.*, 45-6).

^b Possibly in a play—the fr. could be an incomplete *senarius*.

THE PUNIC WAR

49

Relief brought to Lilybaeum by Hannibal^a in 250 B.C. ?
(book V ?) :

Isidorus : 'Flustrum' (calm water), movement of the sea as it undulates, 'fluctuat,' when there is no storm. For example, Naevius has 'in flustris' in *The Punic War*—

the freight-ships with their freights stood still
upon the drifts,

where it is the same as if he said 'in salo.'

50

Siege-operations? :

Festus : 'Topper.' Artorius says this means quickly. . . .
So in Cnaeus Naevius * * ^b—

With all speed will it catch at Vulcan's flame.

51-2

Preparation of a fleet? Training for sea-warfare?

Varro : 'Ratis.' By this he ^c means ships of war like Naevius when he says—

. . . a bronze-beaked man-of-war . . . which go
over the watery plain of the sea both rough and
calm.^d

53

The city of Rome ; the Bridge of Piles at Rome :

Festus : 'Sublicius ^e Pons.' . . . Naevius mentions it when he says in . . . book of *The Punic War*—

. . . than a liquid . . . river.

^e An unknown tragic writer, possibly Pacuvius. Until a really certain restoration can be made, the context of the quotation from Naevius must remain unknown. Cf. Cichor., *R. St.*, 37-8. It is not certain even that the fr. comes from the *Punic War*.

^a Hopelessly corrupt.

^c This word is an epithet from 'sublica' (a stake or post); the true derivation is unknown. For another view, cf. Cichor., 54.

NAEVIUS

54

Priscianus, ap. *G.L.*, II, 198, 6 : (p. 30) Naevius in carmine Belli Punici . . . (199, 3)—

Ei venit in mentem hominum fortunas.

55

Paulus, ex Fest., 369, 4 : 'Rumitant,' rumigerantur. Naevius—

Simul alius aliunde rumitant inter sese.

Cp. Fest., 368, 20.

56

Nonius, 214, 7 : 'Metus' masculini. Feminino Naevius—
Magnae metus tumultus pectora possidit.

57

Donatus, ad Ter., *Andr.*, I, 1, 28 : 'Plerique omnes' ἀρχαῖσμός est . . . —

Plerique omnes subiguntur sub unum iudicium.

58

Priscianus, ap. *G.L.*, II, 235, 20 : Invenitur . . . simplex decor decoris paenultima correpta apud vetustissimos . . . —

Magnam domum decoremque dittem vexarant.

Cp. *gloss. Vat.*, ap. Mai, *Auct. Class.*, VIII, 165.

⁵⁵ alius *cdd.* alis Bothe

⁵⁶ magnae *cdd.* magni *ed. princ.* possidit *vel* possidet
cdd. possideit B *trib.* 'B. P.' Klussmann

⁵⁷ suum *cdd.* (unum *Par.*) vanum Mr.

⁵⁸ magnam *vel* magnamque *cdd.* vexarent *vel* vexerant
cdd. duxerat *gloss. Vat.*

THE PUNIC WAR

54

Anxieties of a commander ? :

Priscianus, on the genitive singular in -‘as’ : . . . Naevius in *The Song of the Punic War*—

he bethought himself of the fortune of men.^a

55

Anxieties of soldiers ? :

Paulus : ‘Rumitant,’ they bear rumours. Naevius ^b—

At the same time they rumoured amongst themselves, some ^c from this cause, some from that.

56

Nonius : ‘Metus’ of the masculine gender. In the feminine : Naevius—

The tumult of a great ^d fear is master of their breasts.

57

Donatus, on ‘Plerique omnes’ in Terence : This is an archaism. . . .—

Most and all are brought under one judgment.

58

Priscianus : We find in the works of the oldest writers the uncompounded form of the epithet ‘decor,’ genitive ‘decoris’ with the penultimate short . . .—

They had abused a mighty dwelling.^e beautiful and rich.

^a This fr. would come later than lines 44–6, but might well be in the same book (*i.e.* I).

^b Doubtless in *The Punic War*, like the next fr. also.

^c If *alis* is right, it is nom. sing.

^d It may be that this refers to the plots of the Samnites in 259 ?—Cichor., *R. St.*, 38.

^e Possibly the temple of Aphrodite at Eryx (cf. Cichor., *R. St.*, 52–4).

NAEVIUS

59-62

Festus, 460, 21 : 'Stuprum' pro turpitudine antiquos dixisse apparet. . . . Naevius—

seseque i perire mavolunt ibidem
quam cum stupro redire ad suos popularis.

Item—

Sin illos deserant fortissimos virorum
magnum stuprum populo fieri per gentes.

63-4

Festus, 472, 24 : <Sardare>, intellegere. . . . <Nae->
vius belli Pu<nici libro . . . —

quo>d bruti nec satis <sardare
queunt>

Cp. Paul., 473, 8; Varr., *L.L.*, VII, 108.

65-6

Varro, *L.L.*, VII, 39 : Apud Naevium—

atque
prius pariet lucusta Lucam bovem,

Luca bos elephans.

⁵⁹ i *cd.* ei V vei B

⁶¹ virorum S viros *cd.*

⁶³ <sic> fieri B

⁶³⁻⁴ *suppl. ex Paul.*, 473, 8-9 nec satis sarrare, ab serare
dictum, id est aperire *Varro*

⁶⁶ pariet b. lucusta Lucam B

THE PUNIC WAR

59-62

Bravery of soldiers. And a matter of sending help :

Festus : That the archaic writers used the term 'stuprum' for shamefulness is clear. . . . Naevius—

and they would rather that they perish then and there than return with disgrace to their fellow-countrymen.^a

And in like manner—

But if they should forsake those men, the bravest of the brave, great would be the disgrace to the people through all the world.

63-4

Festus : 'Sardare,'^b to understand. . . . Naevius in *The Punic War*, book . . . —

because brutish men neither have power enough to understand . . .

65-6

A proverb expressing something impossible :

Varro : In a passage of Naevius—

and sooner will a lobster spawn a Lucanian cow,

'Lucanian cow' means elephant.^c

^a Clearly from *The Punic War*. I retain Festus' order and treat the frs. as belonging to separate contexts. Various efforts have been made to assign the frs. to definite incidents. See, e.g., Cichor., *R. St.*, 41-2.

^b So Paulus. But Varro apparently read *sarrare*.

^c Because the Romans first saw elephants in Pyrrhus' army in Lucania. This fragment may come in *Satura* (see pp. 152-3).

NAEVIUS

FABULAE PALLIATAE; F. TOGATA

ACONTIZOMENOS

1

Charisius, ap. *G.L.*, I, 211, 7: 'Prime.' Naevius in Acontizomeno—

Acontizomenos fabula est prime bona.

2-3

Charisius, ap. *G.L.*, I, 199, 21: 'Falso' . . . —

Huius autem gnatus dicitur geminum alterum falso occidisse.

4

Charisius, ap. *G.L.*, I, 207, 19: 'Noctu' . . . —
sublustri noctu interfecit.

AGITATORIA

5-6

Charisius, ap. *G.L.*, I, 210, 24: 'Pluris.' Naevius in Agitatoria—

Semper pluris feci ego
potioremque habui libertatem multo quam pecuniam.

¹ Acontizomenos Ritschl -us *cd.*

⁴ sublustri (supplicio *olim*) Ribb. sulpicii *cd.*

⁵ s. p. f. e. W e. s. p. f. *cd.*

COMEDIES IN GREEK DRESS

COMEDIES IN GREEK DRESS; COMEDY IN ROMAN DRESS

SPEARED ^a

1

Prologue : First line of the play ? :

Charisius : ' Prime.' Naeuius in *Speared*—

' Speared ' is a fine first-rate play !

2-3

Manslaughter the cause of all the trouble :

Charisius : ' Falso ' . . . —

And this man's son killed by mistake, they say,
one of the twins.

4

Charisius : ' Noctu ' . . . —

It was in the dim light ^b of night he killed him.

THE PLAY OF THE DRIVER

5-6

Charisius : ' Pluris.' Naeuius in *The Play of the Driver*—

I at any rate have always valued freedom at a much higher price than money, and have held freedom to be preferable.

^a Based presumably on Dionysius' Ἀκοντιζόμενος (cp. Ἀκοντιζομένη of Antiphanes).

^b *sulpicii* is corrupt. The remarks of Charisius show that Naeuius used an adjective agreeing with *noctu*.

NAEVIUS

7

Charisius, ap. *G.L.*, I, 220, 19: 'Secus' pro aliter . . . —
 Secus si umquam quicquam feci, carnificem cedo.

8

Charisius, ap. *G.L.*, I, 208, 5: 'Nimio' pro nimis . . . —
 . . . nimio arte colligor. Cur re inquaesita colligor?

9

Charisius, ap. *G.L.*, I, 197, 9: 'Dedita opera' declinari
 quidem ut nomen potest, sed tamen vim adverbii retinet . . . —
 Quasi dedita opera quae ego volo ea tu non vis, quae
 nolo ea cupis.

10-14

Charisius, ap. *G.L.*, I, 239, 12: 'Tax pax' . . . —
 (A) Age ne tibi med advorsari dicas; hunc unum
 diem,
 Demea, meos equos sinam ego illos esse—
 (B *Demea*?) Tax pax!
 (A) Postea
 currenteis eis ego illos vendam, nisi tu viceris.

⁸ nimium o nimium Ribb. Agitatoria nimio arte *cd.*
 (*fortasse* o nimio arte) colligor! c. r. i. c.? Bothe colligo
 cur *cd. princ.* colligobeurre *in q̄sta.* colligor *cd.* nimio
 me arte colligas Bergk

⁹ quae ego nolo *cd. princ.* q (= quod) ego nolo *cd.*

¹⁰ med Bergk (*qui et age age ne tibi me con.*) mihi *ed.*
princ. alii alia me *cd.*

¹¹ Demea meos equos W (Demea segnior Westerhovius de
 meo equos sinam *vel* sinam equos Bergk) de meo servos
 Bothe de meo securos Ribb. demeo sequor *Neap.*
 equos *cd. Bond.* domi hos equos Buecheler *qui senar.*
constit. domi meae servos Mr. *fortasse* tux pax . . . |
 Surrenti

¹² eis *addidi* <pretio> viceris Gulielmus.

COMEDIES IN GREEK DRESS

7

Charisius : ‘Secus’ (differently) for otherwise .

If I have done anything differently from this,—bring along your hangman!

8

Charisius : ‘Nimio’ for ‘nimis.’ . . .—

I’m bound too tightly. Why am I bound with my case thus untried?

9

Charisius : ‘Opera’ with ‘dedita’ may be declined as a noun, it is true; but still it retains its adverbial force . . .—

It’s all on purpose, allow me to say, that you don’t want what I want; what I don’t want you hanker after.

10–14

Charisius : ‘Tax pax’ . . .—

(A) Come now, don’t say I’m against you; Demea, can’t I let those horses be mine for just this one day? (B *Demea*?) Whack! Thwack!^a (A) Afterwards I’ll sell them as coursers to those fellows, unless you win.

^a (B) strikes or threatens to strike (A). Cp. Plaut., *Persa*, II, 3, 12 *tux tax*. I retain *equos* in this fr. because one *cd.* has it and the title of the play suggests that here we have a charioteer (?) who refuses to sell some horses. It is possible that *tux pax* or *tax pax* is, as a gloss says (not on this passage), an exclamation of thanks. Cf. Ribb., *Com. Fr.*, Corollar., VIII.

NAEVIUS

‘Eho’ idem in eadem—

(C) Eho, an vicimus?

(D) Vicistis.

(C) Volup est. Quo modo?

(D) Dicam tibi.

AGRYPNUNTES

15

Nonius, 150, 28: ‘Praemiatore nocturni,’ praedones.
Naevius Agyrpnuntibus—

nam in scena vos nocturnos coepit praemiatore
tollere.

16-17

Nonius, 65, 4: ‘Promicare,’ extēdere et porro iacere, unde
emicare . . . —

si quidem vis loqui,
non perdocere multa longe promicando, oratio est.

APPELLA

18-19

Priscianus, ap. *G.L.*, II, 203, 15: Antiquissimi in -a quoque
singulare feminino genere hoc recte protulisse inveniuntur.
Naevius in Appella—

‘Ut illum di perdant, qui primum holitor protulit
caepam!’

Cp. schol. Bern., Hag., *Analect. Helvct.*, 106, 26.

¹⁴ volupe est—quo modo? Bothe volop quomodo *cdl.*

¹⁵ scena *cdl.* cena Ribb. scenam Mr.

¹⁷ <hau> multa Ribb. (multa hau Bothe) promicando
cdl. promicanda *cdl.* fortasse perdocendo m. l. promicanda

¹⁸⁻¹⁹ di perdant (*vel alia coni.*) C. F. W. Mueller dii terant
Ald. di feriant Maehly differant *cdl.* *Prisc.* (deferant
Carol. deferunt *schol. Bern.*) primum *cdl.* primus
Bothe primam Ribb. protulit cepam C. F. W. Mueller
cepam protulit *cdl.* *Prisc.* om. protulit *schol. Bern.*

COMEDIES IN GREEK DRESS

The same poet in the same play has 'eho'—

(C) Aha! Have we won? (D) You've won.
(C) That's fine! How did it come off? (D) I'll tell you.

THE WIDEAWAKES

15

From the prologue :

Nonius: 'Praemiatores nocturni,' robbers. Naevius in *The Wideawakes*—

for on the stage ^a he began to make ruin for you profiteers of the night.

16-17

Nonius: 'Promicare,' to extend and 'porro iacere'; whence 'emicare.' . . .—

But if you want just to tell me, and not to make a whole lesson of it by shooting crowds of words far and wide—you can speak.^b

THE CIRCUMCISED ^c

18-19

Priscianus, on 'caepe.' The most archaic writers are found to have used a feminine singular in a, rightly. Naevius in *The Circumcised*—

'Well, God damn him—the kitchen-gardener who first produced an onion!'

^a I retain the reading of the MSS. This looks like an allusion by Naevius to his political foes.

^b Or, 'a speech is not making a whole lesson . . .'

^c Apparently: *Gloss. Labb.* apella λειπόδερμος, which apparently means circumcised. Cp. scholl. ad Hor., *Sat.*, I, 5, 100 (Iudaeus Apella). Some take Appella to be Apula, Apulian (M. Berchem, *De Naev. Poet. vita*, 68-9).

NAEVIUS

20

Priscianus, ap. *G.L.*, II, 204, 1: Frequentior tamen usus hoc cepe protulit . . . —

Cui caepe edundod oculus alter profluit.

Cp. *Thes. Nov. Lat.*, ap. Mai, *Class. Auct.*, VIII, 133.

ARIOLUS

21

Gellius, III, 3, 15: De Naevio . . . accepimus, fabulas eum in carcere duas scripsisse Ariolum et Leontem . . . unde post a tribunis plebis exemptus est, cum in his quas supra dixi fabulis delicta sua et petulantias dictorum, quibus multos ante laeserat, diluisset.

Festus, 202, 23: 'Oreae,' freni quod ori inferuntur. . . . Naevius in Hariolo—

Deprandi autem leoni si obdas oreas,

22-6

Macrobius, *S.*, III, 18, 6: 'Praenestinae nuces.' Est . . . illud apud Naevium in fabula Ariolo—

(A) Quis heri

apud te?

(B) Praenestini et Lanuvini hospites.

(A) Suopte utrosque decuit acceptos cibo,

alteris inanem vulvulam madidam dari,

alteris nuces in proclivi profundier.

²⁰ edundod Buecheler edundo *vcl* edendo *cdd.*

²¹ autem *cd.* item Ribb. leoni si Ursinus leonis *cd.*

²⁵ alteris *cdd.* altris Geppert (*cp.* Ribb., *Com. Fr.*,
Corollar., X-XI) bulbulam (= vulvulam) Geppert
bulbum Pontanus bullam *Salisb. Med.* 1, 2 bulbam
rell. vulvam madidatam Scriverius madidantem S

²⁶ profundier Scriverius profundere *cdd.*

COMEDIES IN GREEK DRESS

20

Priscianus : Still it was the more usual practice to inflect from a neuter form 'cepe' . . . —

who has one eye streaming because he's eating an onion.

THE SOOTHSAYER ^a

21

Gellius : We have heard a tradition about Naevius, that when he was in prison he wrote two plays, *The Soothsayer* and *Leon*. . . . He was freed from prison later on, by the tribunes of the commons, when he had apologised, in the plays, which I mentioned above, for his misdemeanours, and for the impudence of utterances with which he had hurt the feelings of many ^b in the past.

From the prologue ? :

Festus : 'Oreae,' the bit of a bridle which is introduced into the 'os.' . . . Naevius in *The Soothsayer*—

But if you should offer a bit to the bite of a breakfastless lion,

22-6

Macrobius : 'Praenestine nuts.' ^c This term occurs in a passage of Naevius in the play called *The Soothsayer*—

(A) Who dined with you yesterday? (B) Guests from Praeneste and Lanuvium. (A) It would have been just the thing to have both parties entertained with their favourite fare; to the one ^d you should have given a little sow's belly, drawn and boiled, while for the other you should have spilt out nuts at downhill speed!

^a Hardly modelled on Philemon's 'Ἀγύρτης; cf. Ribb., *Com. Fr.*, p. 9; for Leo, *Gesch. d. Röm. Lit.*, I, 92, rightly thinks that Naevius' play was a *fabula togata*, because the scene was laid in Italy and Italians were mentioned in it (see lines 22-6, given here).

^b Especially the Metelli. See pp. 154-5.

^c Hazel-nuts or filberts. ^d *sc.* the Lanuvians.

NAEVIUS

CARBONARIA

27

Priscianus, ap. *G.L.*, II, 522, 8 : Vetustissimi tamen etiam edo edis edit dicebant correpta prima syllaba. Naevius in Carbonaria—

Tibi servi multi apud mensam astant ; ille ipse astat quando edit.

CLAMIDARIA

28

Sergius, *explan. in Donat.*, ap. *G.L.*, IV, 559, 26 : Admodum . . . apud Naevium in Clamidaria—

Neque admodum a pueris abscessit neque admodum adolescentulust.

COLAX

Terentius, *Eunuch.*, 23-6, 30-1 :

Exclamat ' furem, non poetam fabulam dedisse et nil dedisse verborum tamen ; Colacem esse Naevi et Plauti veterem fabulam, parasiti personam inde ablatam et militis' . . . Colax Menandrist, in east parasitus colax et miles gloriosus.

²⁷ *fortasse ipsi*

²⁸ *adolescentulus est cd.*

COMEDIES IN GREEK DRESS

THE COLLIER MAID

27

Priscianus: Still the oldest writers even said 'edo, edis, edit' with the first syllable short. Naeivius ^a in *The Collier Maid*—

You have many slaves to wait on you at table;
he himself waits on himself when he eats.

A PLAY ABOUT A CLOAK

28

Sergius: 'Admodum' . . . in a passage of Naeivius, in *A Play about a Cloak*—

He has neither very far outgrown his childhood
nor is he very much of a youth.

THE FLATTERER ^b

Terence: Cries he, 'A thief and not a poet has made this play; but still he has made no fools of us. There is an old play, *The Flatterer* of Naeivius and Plautus, and the characters of the sponger and the soldier are taken from it.' . . . *The Flatterer* is a play of Menander and in it are a sponger, a flatterer, and a braggart soldier.

^a There was also a *Carbonaria* of Plautus, 'A Charcoal Play?'

^b Based on Menander's Κόλαξ, which was used as a model by Plautus also. Cf. Ritschl, *Parerg.*, I, 99 ff. Ribb., *Com. Fr.*, Corollar., XI-XII.

NAEVIUS

29-31

Priscianus, ap. *G.L.*, II, 491, 20 : Polluceo, polluxi. . . .
Naevius in Colace—

Qui decumas partes ? Quantum mi alieni fuit,
polluxi tibi iam publicando epulo Herculis
decumas.

32

Nonius, 64, 5 : ‘ Prolubium ’ . . . —
et volo et vereor et facere in prolubio est.

Aristoph., *Ran.*, 1425 ποθεῖ μὲν ἐχθαίρει δὲ βούλεται δ’ ἔχειν.

33-5

Nonius, 462, 31 : ‘ Multare ’ cum sit condemnare, positum
est augere, voti compotem reddere . . . —

et asseri

laudes ago, cum votis me multat meis,
quod praeterquam vellem audiebam hoc † mihi
ennius †

36

Nonius, 376, 3 : . . . Pro eo quod protinus est protinam
vel protinis . . . —

Ubi vidi, exanimabiliter timidus pedibus protinam
me dedi.

²⁹ decumas *Ald.* decimas *cdd.* (*item* 31) mi *add.*
Hermann

³⁰ polluxi Hermann polluxit *cdd.* iam Hermann
a cdd. *vocabula* a publicando e. H. d. *trib. Prisc.* Buecheler

³⁴ multat Hermann multatis *cdd.* sum v. multatus
m. *vel* tu v. me multas m. Mr.

³⁵ praeter quam mihi vellem Hermann audiebat Kiess-
ling hoc mihi minus *ed.* 1496 hoc me minus *vel* h. e.
Ribb. affatim (Bothe) . . . multas . . . velle audebam
(Mercier) hoc mihi annuis Quich. (mihi evenit Mercier) *alii*
alia

COMEDIES IN GREEK DRESS

29-31

Sponger to the braggart soldier ? : ^a

Priscianus : ‘ Polluceo, polluxi.’ . . . Naevius in *The Flatterer*—

How do you mean, tithes ? By thus making public a feast of Hercules I’ve already offered up to you tithes from all that’s ^b mine of other people’s property.

32

Nonius : ‘ Prolubium ’ . . . —

I’m both delighted and affrighted ; it’s my predilection too to do it !

33-5

Nonius : ‘ Multare ’ (punish). Although it means to condemn, it is put for to enrich, to make one obtain one’s wish . . . —

and to this beam ^c—my compliments, while it punishes me with my wishes ; for—more than I would want—I heard all this. . . .

36

Nonius : ‘ Protinam ’ or ‘ protinis ’ in place of ‘ protinus ’ . . . —

When I saw it I straightway took to my heels, half-deadfully afraid.

^a Who, boasting that he was Hercules The Conquering Hero, had demanded tithes from the sponger.

^b Or ‘ all my debts ’ ; ‘ all my borrowed money.’

^c The speaker thanks the beam or post which gave him a crack through which to listen.

NAEVIUS

COROLLARIA

37-9

Charisius, ap. *G.L.*, I, 198, 12: 'Efflictim.' Naevius in Corollaria—

Nolo ego
hanc adeo efflictim amare; diu vivat volo
ut mihi prodesse possit.

40-1

Charisius, ap. *G.L.*, I, 198, 5: 'Dapsiliter' . . . —
Ultro meretur quam ob rem ametur; ita dapsiliter
suos amicos
alit.

42-3

Charisius, ap. *G.L.*, I, 240, 22: 'Attattattat attatae' . . . —
(A) Quid? Salve! Attattattat attatae!
(B) Rivalis, salve!
(A) Quid istud vero te advertisti tam cito?

44-5

Charisius, ap. *G.L.*, I, 240, 25: 'St.' . . . —
St! tace!
Cave verbum faxis!

46

Charisius, ap. *G.L.*, I, 208, 7: 'Nimis' . . . —
Nimis homo formidulosust.

Charis. 240: attattattat attatae W attattat attatae *cd.*
⁴²⁻³ sic constituo. quid salve attattattatattatae rivalis
salve quid istud vero te advertisti tam cito *cd.* Rivalis,
salve—Quid salve? Attat attatae|—Quid istud vero
'atatae' te advertisti t. c. Ribb. *alii alia*

⁴⁴ St tace Haupt St tale Fabricius setale *cd.*

⁴⁶ formidulosus est *cd.*

COMEDIES IN GREEK DRESS

THE GARLAND-MAID ^a

37-9

Charisius: 'Efflictim.' Naevius in *The Garland-Maid*—

I don't want this girl to love even to death; I want her to live for a long time, so that she can bring me profit.

40-1

Charisius: 'Dapsiliter' . . . —

She earns of herself the merit of being loved; so feastfully does she feed her friends.

42-3

Charisius: 'Attattattat attatae' . . . —

(A) Well! Good-day—Ah, tut tut tut tut! (B) Good-day, rival.

(A) But why did you turn so smartly at that exclamation? ^b

44-5

Charisius goes on: 'St.' . . . —

Sh! Quiet! Not a word, mind!

46

Charisius: 'Nimis.' . . . —

The fellow's all too fearful.^c

^a 'Seller of Garlands.' We are reminded of Eubulus' Στεφανοπωλίδες. Does Naevius mean *A Garland-play*?

^b I arrange the fr. as part of a passage in *septenarii*, and divide it thus amongst the two speakers because in this way only the slightest changes in the text are necessary. 'Attatae' in Latin is an ejaculation of surprise, but the Greek ἀτταταῖ expressed pain or grief.

^c 'Formidulosus' can mean causing fear, or full of fear.

NAEVIUS

47

Charisius, ap. *G.L.*, I, 205, 8 : ' Mordicus ' . . . —
. . . utinam nasum abstulisset mordicus.

48

Charisius, ap. *G.L.*, I, 215, 26 : ' Quippiam ' . . . —
Num quippiam ?

49

Diomedes, ap. *G.L.*, I, 400, 29 : ' Demolio ' . . . —
Haec demolite.

DEMENTES

50

Diomedes, ap. *G.L.*, I, 344, 33 : ' Habeo ' et habito dicimus
ut apud Naevium in Dementibus—
Animae pauxillulum in me habet.

DEMETRIUS

Varro, *L.L.*, VII, 107 : Apud Naevium . . . in Demetrio
persibus a perite.

DOLUS

51

Varro, *L.L.*, VII, 107 : Apud Naevium . . . in Dolo—
caperrata fronte
a caprae fronte.

⁴⁸ nam *ed. princ.*

⁵⁰ habitat *edd.*

COMEDIES IN GREEK DRESS

47

Charisius : ' Mordicus ' . . . —

I wish to goodness he'd taken his nose off at a bite !

48

Charisius : ' Quippiam ' . . . —

Surely there's nothing at all . . . ?

49

Diomedes : ' Demolio ' . . . —

Heave all this away !

THE MADMEN ^a

50

Diomedes : We use the term ' habeo ' for ' habito ' also for example, in a passage of Naevius in *The Madmen*—

A tiny little breath of life keeps in me.

DEMETRIUS ^b

Varro : In a passage of Naevius . . . in *Demetrius* ' persibus,'^c ' very cute,' is derived from ' perite.'

THE FRAUD

51

Varro : In a passage of Naevius . . . in *The Fraud*—
with wrinkled forehead

' caperrata frons ' is derived from ' caprae frons ' (goat's forehead).

^a Cp. Diphilus' Μαινόμενος.

^b Cp. Δημήτριος ἢ Φιλέταιρος of Alexis. Cf. W. H. Grauert, *Philol.*, II., 126.

^c Cp. Paul., ex F., 500, 4 : ' Sibus,' *callidus sive acutus*.

NAEVIUS

FIGULUS

52

Charisius, ap. *G.L.*, I, 208, 7: 'Nimis.' Naevius . . . in Figulo—

nimis avarus

GLAUCOMA

53

Priscianus, ap. *G.L.*, II, 524, 2: 'Pungo, pupugi' vel 'punxi' . . . Naevius in Glaucoma—

Quod de opsonio stilo mihi in manum pupugit.

GYMNASTICUS

54

Nonius, 279, 43: 'Destitui' . . . statui. Naevius in Gymnastico—

In alto navem destitui iubet ancoris.

55

Nonius, 95, 26: 'Dispolvere' est dissolvere . . . —
Saxa silvas lapides montes dissicis dispulveras,

56

Nonius, 159, 5: 'Pecua' et 'pecuda' ita ut pecora . . . —
homines pecua beluasque.

Prisc. 524: *fortasse* Glaucomate, *sed cf. Plaut., Mil. Glor.*, II, 1, 70 glaucomam

⁵³ quom *coni.* Ribb. quod de eo *Ald.* <iste suo>
stilo Ribb. mi in m. p. *cdd.* in m. p. mihi Ribb. quod
d. o. mihi stilo i. m. p. . . . Fleckeisen

GYMNASTICUS Guminasticus Ritschl

⁵⁴ destitui i. a. Ursinus i. d. a. *cdd.* in alto d. a. n. i.
Bothe i. a. n. iube tu d. a. Ribb. iubet in a. n. Mr. (*qui
et lubet ei coni.*)

COMEDIES IN GREEK DRESS

THE POTTER

52

Charisius : 'Nimis.' Naevius . . . in *The Potter*—
all too stingy

CATARACT ^a

53

Priscianus : 'Pungo,' perf. 'pupugi' or 'punxi.' . . .
Naevius in *The Cataract*—

Because he pricked me in the hand with a spine ^b
from his *hors-d'oeuvre*.

THE GYM-MASTER

54

From the prologue ? :

Nonius : 'Destitui' . . . means 'statui.' Naevius in *The Gym-Master*—

He ordered the ship to be held in place on the deep
by the anchors.

55

Storm and earthquake ? :

Nonius : 'Dispulverare' (crush to dust) means to
dissolve . . . —

Rocks, stones, woods, mountains thou dost crush
to pieces,
Crush to dust,

56

Nonius : 'Pecua' and 'pecuda' used like 'pecora' . . . —
men, cattle, and wild beasts.

^a That is, cataract of the eye.

^b 'Spine' because the word *opsonium* was used most often
for a course of fish. But it may mean stem or stalk here.

NAEVIUS

57

Nonius, 224, 30 : ' Simile est ' pro ' similis est ' . . . —
Pol haut parasitorum aliorum simile est !

58-9

Nonius, 136, 4 : ' Mustum ' non solum vinum, verum novellum quidquid est, recte dicitur . . . —

- (A) Utrum est melius, virginemne an viduam uxorem ducere ?
(B) Virginem, si musta est.

60

Nonius, 421, 21 : ' Cupidinem ' cum feminino genere dicimus, cupiditatem significamus . . . cum masculino, deum ipsum . . . —

Edepol, Cupido, cum sis tam pauxillus, nimis multum vales !

61

Nonius, 392, 15 : ' Spissum ' significat tardum . . . —
At enim tu nimis spisse atque tarde incedis.

62-3

Nonius, 486, 29 : ' Herem ' pro heredem . . . —
atque meis bonis
omnibus ego te herem faciam.

LAMPADIO

Varro, *L.L.*, VII, 107 : Apud Naevium . . . in Lampadione protinam, a protinus, continuitatem significans.

⁵⁷ haud Bentin haut *cdd.* simile est *cdd.* <hic>
simil est Ribb. similit Ritschl, L est homo Ribb.,
Havet

COMEDIES IN GREEK DRESS

57

Nonius : ' Simile est ' for ' similis est ' . . . —

Gad ! It's nothing like other spongers !

58-9

Nonius : ' Mustum ' is a term rightly used not only of wine, but of whatever is brand-new . . . —

(A) Which of the two is better—to take a maid or a widow as your wife ?

(B) A maid, if she's fresh.

60

Nonius : ' Cupido.' When we use it in the feminine gender, we mean cupidity . . . when in the masculine, we mean the god himself . . . —

Begad, o Love, a tiny fellow you may be, yet you are mighty—too much so !

61

Nonius : ' Spissum ' (thick, dense, stiff) means slow . . . —

But look here ; your walk is much too stiff and slow.

62-3

Nonius : ' Herem ' for ' heredem ' . . . —

and I will make you heir to all my goods.

LAMPADIO

Varro : In a passage of Naevius . . . in *Lampadio* ' protinam ' (forthwith) is from ' protinus,' and implies uninterrupted time.

⁶⁰ cum sis tam p. *vel* cum <tu> tam pausillu's Ribb.
alii alia cum tam p. sis *cdd.* (pauillus *Harl.* paus- *rell.*)

⁶³ heredem *cdd.*

NAEVIUS

LEON

NAUTAE

(*Vide pp. xvi, 30-1, 596.*)

PELLEX

64

Nonius, 223, 21 : ' Socrus ' . . . masculino . . . Naevius Pellice—

Desine socru tuo, fratri patrueli meo . . .

PERSONATA

Festus, 268, 18 : Personata fabula quaedam Naevi inscribitur quam putant quidem primum actam a personatis histrionibus. Sed cum post multos annos comoedi et tragoedi personis uti coeperunt, verisimilius est eam fabulam propter inopiam comoedorum actam novam per Atellanos, qui proprie vocantur personati, quia ius est is non cogi in scena ponere personam quod ceteris histrionibus pati necesse est.

PROIECTUS

65-6

Diomedes, ap. *G.L.*, I, 400, 21 : Item ' patio ' Naevius in Proiecto—

. . . populus patitur, tu patias.

⁶⁴ socru Quich.	sacro Bothe	socri <i>cdd.</i>	patrueli
Guietus. Mercier	patrui <i>cdd.</i>		

⁶⁵ patitur inquit tu *Diomed.*

^a Alexis, Diphilus, and Menander all wrote a play called Παλλακή.

COMEDIES IN GREEK DRESS

LEON

THE SAILORS

(See pp. xvi, 30-1, 596.)

THE CONCUBINE ^a

64

Nonius: 'Socrus' . . . in the masculine. . . . Naevius in *The Concubine*—

Stop! That's enough against your father-in-law, against my cousin.

A MASKED PLAY ^b

Festus: There is a certain play of Naevius entitled *A Masked Play* which, so people think, was first acted by masked players. But when after many years comic and tragic actors began to use masks, it is more likely that, owing to a scarcity of comic actors, that play, when newly produced, was acted by players of Atellan farces, who are properly called masked, because they have the right of not being forced ^c to take off their masks and lay them on the stage, while all other players are strictly required to submit to this.

THE OUTCAST ^d

65-6

Diomedes: Likewise Naevius uses 'patio' in *The Outcast*—

The people suffers, suffer you also.

^b Cf. J. V. Wageningen, *Mnem.*, N.S., XXXV, 114-118, who doubts Festus' explanation.

^c When the spectators hissed in displeasure at the performance.

^d Almost certainly this means a man who had been exposed at birth but has survived.

NAEVIUS

‘ Moro ’ item Naevius in eodem—

(A) . . . Quid moras ?

(B) Quia imperas.

QUADRIGEMINI

67

Nonius, 153, 20 : ‘ Pareuit ’ pepercit. Naevius Quadrigeminis—

suo labori nullus parcuit.

STALAGMUS

68

Donatus, ad Ter., *Phorm.*, 1, 2, 24 : ‘ Deo irato meo.’ Videtur . . . addidisse meo ne esset ἀμφίβολον . . . Naevius Stalagmo—

† nisa † deo meo propitio meus homo est.

STIGMATIAS

Varro, *L.L.*, VII, 107 : Apud Naevium . . . in Stigmatia ‘ praebia ’ a praebendo.

⁶⁶ quia imperas *cdd.* quid i. *cdd.* quin *quid. ap. Ribb.*

⁶⁷ labori *cdd.* labori is Mr. laboris *cdd.*

Donat. : Stalagmonisa (*vel sim.*) deo *cdd.* Stalagmonis adeo *cdd.* mussa. deo Buecheler visam. deo Ribb.

⁶⁸ *fortasse* nisi *vel* nise

COMEDIES IN GREEK DRESS

Naevius likewise uses 'moro' in the same—

(A) Why do you delay? (B) Because you command it.

THE QUADRUPLETS

67

Nonius: 'Parcuit' for 'pepercit.' Naevius in *The Quadruplets*—

No man was sparing of his toil.

STALAGMUS^a

68

Donatus, on 'while my god was angry' in Terence: He seems . . . to have added 'my' lest there should be ambiguity. . . . Naevius in *Stalagmus*—

If only my god is gracious, the fellow's mine.

THE BRANDED SLAVE

Varro: In a passage of Naevius . . . in *The Branded Slave* the neuter plural 'praebia' (amulet) is derived from 'praebere' (to furnish).

^a A slave-name (Plaut., *Capt.*, IV, 2, 95).

NAEVIUS

TARENTILLA

69-71

Charisius, ap. *G.L.*, I, 216, 10 : ' Quanti, ' eum interrogamus
nec eminus; ' quanto, ' eum emptam rem quaerimus. Atqui
. . . Naevius in Tarentilla—

quae ego in theatro hic meis probavi plausibus,
ea non audere quemquam regem rumpere,
quanto libertatem hanc hic superat servitus.

72

Charisius, ap. *G.L.*, I, 223, 30 : ' Utrubi ' . . . —
Utrubi cenaturi estis, hicine an in triclinio?

73

Charisius, ap. *G.L.*, I, 220, 24 : ' Serio ' pro vere . . . —
vereor serio

74-9

Isidorus, *Orig.*, I, 26, 2 : Naevius de quadam impudica—
Quasi pila
in choro ludens datatim dat se et communem facit.
Alii adnutat, alii adnietat, alium amat alium tenet.

⁷¹ hanc haec *coni.* Ribb.

⁷⁴⁻⁵ pila | in choro Bothe in choro pila *cdd.* se Otto
sese *cdd.*

⁷⁴⁻⁹ *Isid.*, *Orig.* : Ennius *cdd.* *scenarios legebat Isid.*

^a I take this to be the meaning because of Alexis' *Ταπανῖνοι*.
But Tarentilla may be a personal name.

^b In the quotation which follows from Naevius there is no
idea of price at all.

^c Q. Caccilius Metellus perhaps (see pp. 154-5); Naevius is
alluding to contemporary politics.

COMEDIES IN GREEK DRESS

THE TARENTINE MAID ^a

69-71

From the prologue :

Charisius : ' Quanti ' is used when we ask the price but are not actually buying; ' quanto ' when we are procuring a thing and have bought it. However ^b . . . Naevius in *The Tarentine Maid*—

that a belief, which I have tested by the applause I get here in the theatre, no Grand Duke ^c in the world dares to shatter—by what a lot does slavery here beat yonder freedom!

72

Two young men lead a wild life (at Tarentum ?) :

Charisius : ' Utrubi ' . . . —

There are two places—where are you fellows going to dine, here or in the dining-room?

73

Charisius : ' Serio ' for truly . . . —

I'm seriously afraid

74-9

Their fathers discuss. A girl is the cause of the trouble :

Isidore : Naevius ^d on some shameless hussy—

As though she were playing at ball, give-and-take in a ring, she makes herself common property to all men. To one she nods, at another she winks; one she caresses, another embraces. Now elsewhere a

^a The author's name is variously given (see opposite). But the quotation of line 76 of this fr. by Paulus, as from Naevius' *Tarentilla*, points to Naevius as the author of the whole passage, because Paulus' (= Festus') source was a good one. The readings are not certain, but that the metre is trochaic is indicated by Paulus' quotation of line 76. Isidore read senarii.

NAEVIUS

Alibi manus est occupata, alii pervellit pedem;
anulum dat alii spectandum, a labris alium invocat,
cum alio cantat, at tamen alii suo dat digito litteras.

Cp. Paul., ex F., 21, 18 (Naevius in Tarentilla—76); *Thes. Nov. Lat.*, ap. Mai, *Auct. Class.* VIII, 54 (Livius—76); 372 (Plautus—76); 376 (Plautus—76); *Gloss. Amplon.* 252 (Plautus—76).

80–81

Charisius, ap. *G.L.*, I, 212, 27: ‘Peregre’ pro peregri . . . —
. . . Ubi isti duo adulescentes habent
qui hic ante parta patria peregre prodigunt?

82

Charisius, ap. *G.L.*, I, 127, 3: ‘Duum’ . . . —
Salvi et fortunati sitis duo duum nostrum patres!

83

Charisius, ap. *G.L.*, I, 239, 23: ‘Ei ei’ . . . —
Ei ei! Etiamne audent mecum una apparere?

84–5

Charisius, ap. *G.L.*, I, 239, 25: ‘Atattatae’ idem in
eadem—

Atattatae!

cave cadas amabo!

⁷⁶ alii adnutat *e. q. s. Paul. ex F.* *alia thes. cf. Ribb., Com.*
Fragm., pp. 19–20 (pp. 22–3, *ed.* 3) alium tenet alii adnu-
tat alibi manus *vel sim. cdd. Isid.*

⁷⁷ pervellit *cdd.* (pervellet *Ambros. Rem.*) percellit Dacier
⁷⁸ alii dat anulum *cdd.* expectandum *vel spectandum*
cdd.

⁷⁹ aliis (alii, alis) dat d. l. *cdd.* alii suo dat Ribb.
⁸² *fortasse* nostri

⁸³ etiamne Keil eti am se *cd.* etiam se *edd.* mecum
Fabricius in e cum *cd.* alii alia

⁸⁵ ne cadas Ribb.

COMEDIES IN GREEK DRESS

hand is kept busy; now she jerks another's foot. To one she gives her ring to look at, to another her lips blow a kiss that invites. She sings a song with one; but waves ^a a message for another with her finger.

80-81

One asks where the young men live :

Charisius : ' Peregre ' for ' peregri ' . . . —

Where do those two young men keep house, who squander here abroad the wealth their fathers once gained?

82

The fathers are greeted by their sons :

Charisius : ' Duum ' . . . —

Good day, good luck to you, the two fathers of us two!

83

The fathers' disgust at seeing their drunken sons :

Charisius : ' Ei, ei. ' . . . —

Oh! oh! Do they even dare to show up in my company?

84-5

One son holds up the other ? :

Charisius goes on : ' Atattatae. ' The same writer in the same play—

Ah! tut tut! Mind you don't fall, for mercy's sake.

^a Possibly ' gives a billet-doux from her own hand. ' But Isidore seems to take it otherwise—he goes on to quote in Latin *Proverbs*, VI, 13, '*annuit oculo, terit pede, digito loquitur.*'

NAEVIUS

86-7

Charisius, ap. *G.L.*, I, 216, 31 : ' Rursus ' . . . Naevius in Tarentilla—

qua, pro ! confidentia ausus verbum cum eo fuerim
facere rursus ?

88-9

Charisius, ap. *G.L.*, I, 208, 7 : ' Nimis ' . . . —

Numquam quisquam amico amanti amica nimis fiet
fidelis,
nec nimis erit morigera et † nota † quisquam.

90-91

Charisius, ap. *G.L.*, I, 212, 21 : ' Peregri ' autem cum in loco est . . . —

Primum ad virtutem ut redeatis, abeatis ab ignavia,
domos patris patriam ut colatis potius quam peregri
probra.

92

Charisius, ap. *G.L.*, I, 198, 1 : ' Defricate ' . . . —
facete et defricate

⁸⁶⁻⁷ qua pro c. | rusus v. c. e. facerem *coni.* Keil

⁸⁹ nec erit nimis Ribb. morigera et vota quisquam Ribb.
m. e. nota q. Lindmann m. n. quisque *ed. princ.*
morigeret nota quisquā *ed.*

⁹¹ domi Ribb. probra Ribb. probro *cdd.*

COMEDIES IN GREEK DRESS

86-7

Further disgust of a father :

Charisius: 'Rursus' . . . Naevius in *The Tarentine Maid*.—

. . . what self-assurance, damn it, made me bold enough to have a word with him again?

88-9

Warning of a father ; women are fickle :

Charisius: 'Nimis' . . . —

You'll never find any lass who's any too faithful to a lad in love ; none will be too compliant.

90-91

Exhortation to the sons :

Charisius: 'Peregri,' however, is the form used when one is in a place ^a . . . —

First that you must take leave of idleness and turn again to virtue ; pay honour to your homes, your fathers and your native land, rather than to villainy abroad.

92

Unplaced fragment :

Charisius: 'Defricate' . . . —

smartly and scathingly ^b

^a Whereas *peregre* means 'in,' 'to' or 'from foreign parts' according to the context or question asked.

^b Or possibly 'in a manner spick and span' or '*chic* ; but 'defrico' means to 'rub well,' and so probably to lash with the tongue (cp. Hor., *S.*, I, 104).

NAEVIUS

TECHNICUS

Varro, *L.L.*, VII, 107: Apud Naevium . . . in Technico, 'confictant' a confictione dictum.

TESTICULARIA

93

Priscianus, ap. *G.L.*, II, 516, 14: 'Scindo, scidi' . . . 'scicidi' . . . Naevius in Testicularia—

Immo quos scicidimus conscindam atque abiciam.

TRIPHALLUS

94-6

Gellius, II, 19, 6: Aliter . . . dictum esse rescivi aut rescire apud eos qui diligenter locuti sunt nondum invenimus quam super is rebus quae aut consulto consilio latuerint aut contra spem opinionemve usu venerint . . . Naevius in Triphallo . . . —

Umquam si quicquam filium rescivero
argentum amoris causa sumpse mutuum,
extemplo te illo ducam ubi non despuas.

Varro, *VII*, 107: a conficto convenire dictum *cdd.*

⁹³ scicidi in ius Ribb. scicidi minus *Bern., Sang., Lugd.*
sciscidimus *Par.* 7496

⁹⁴ umquam si Carrio si cumquam Ribb., Bergk sive
umquam Skutsch sin umquam Mr. si umquam *cdd.*

⁹⁵ sumpse Fruter. sumpsisse *vel sim. cdd.*

⁹⁶ te illo Bothe extemplo illo te *cdd.* extempulo i. t.
C. F. W. Mr.

^a Possibly (Ritschl, *Opusc.*, II, 483). But in the only other example of this word (Quintil., II, 13, 15) the sense is 'a teacher of art,' a technologist.

COMEDIES IN GREEK DRESS

THE CHARLATAN ^a

Varro: In a passage of Naevius . . . in *The Charlatan* 'confictant,' 'they counterfeit,' is derived from 'confictio.'

A PLAY ABOUT TESTICLES

93

Priscianus: 'Scindo,' perf. 'scidi' . . . 'scicidi' also . . . Naevius in *The Play about Testicles*—

No indeed! Those we have cut off I'll cut up and cast away.^b

TRIPHALLUS ^c

94-6

Gellius: I have not yet found, in the works of those who have paid close attention to diction, 'rescivi' or 'rescire' used otherwise than in connexion with things which were hidden of set purpose or happened contrary to hope or expectation. . . . Naevius in *Triphallus* . . . —

If ever I come to know that my son has received any loan of money on account of a love affair, I will straightway lead you to that place where you couldn't spit down.^d

^b An obscure and doubtful fragment. If we read *scicidi in ius*, there may be a pun on *ius*, law-court and *ius* broth (cp. Cic., *Verr.*, II, 1, 46); or a pun on *testis*, a testicle and *testis* a witness (cp. Plaut., *Curc.*, I, 1, 31); or a pun on both words.

^c i.e. with a very big *phallus*; an adjective applied to Priapus, but, in this play, presumably to a man.

^d Spitting was supposed to turn away something evil. Perhaps there is a reference to the muzzle worn by the beasts or bad slaves who worked the corn-mills, or to the wooden fork placed on the neck of bad slaves. It would prevent spitting downwards.

NAEVIUS

TUNICULARIA

97-100

Festus, 290, 21 : ' Penem ' antiqui codam vocabant . . .
dictus est forsitan a pendendo. Naevius in Tunicularia—

Theodotum

cum Apella comparas qui Compitalibus
sedens in cella circumtectus tegetibus
Lares ludentes peni pinxit bubulo ?

101

Varro, *L.L.*, VII, 108 : Apud Naevium . . . —
ecbolas aulas quassant
quae eiciuntur a Graeco verbo ἐκβολή dictum.

102

Festus, 170, 6 : ' Naucum ' ait Ateius Philologus poni
pro nugis . . . —

eius noctem nauco ducere.

⁹⁸ cum Apella comparas qui compitalibus Umpfenbach
compellas *cd.* compella S oppeilans Buecheler com-
peiles *vel* compeilas Ribb. adpellas Bothe appellas
O. Mr. aris Maehly

⁹⁹ circumtectus O. Mr. circumtectos Maehly circum-
tecta S circumtectuas *cd.* circumtectas (*sc.* aras) *coni.*
Ribb.

¹⁰¹ ecbolas O. Mr. exbolas *Ald.* exbole *Varr.* aulas
quassant *Goth.* q. a. *rell.* ecbolas quassant aulas (*trib.* aulas
Varr.) Ribb. *cd.* 2

¹⁰² nauci Bothe

COMEDIES IN GREEK DRESS

A PLAY ABOUT A LITTLE COAT

97-100

Festus: 'Penis.' Archaic writers applied this name to a tail . . . perhaps it is derived from 'pendere.' Naevius in *A Play about a Little Coat*—

Do you compare Theodotus with Apelles—Theodotus who, sitting in a closet, and screened all round with mats, on the day of the Cross-Roads feast, painted with an ox-tail^a the Guardian-Gods at play?

101

Varro: In a passage of Naevius . . . —

they shiver the outcast pots

by outcasts are meant pots which are thrown away; the term is derived from the Greek word ἐκβολή.

102

Festus: 'Naucum.' Ateius The Littérateur says this word is put for 'trifles.' . . . —

A night of hers he values at one nut.

^a *sc.* a paint-brush. Various readings of this fr. have been proposed (Panofka, *Rh. Mus.*, IV, 133; Maehly, *Ann. Phil.*, 1861, 140; Jordan, *Ann. Arch. Inst.*, 1862, 338; Preller, *Myth. Rom.*, 495). One certainly thinks of a man painting with great ceremony a worthless and trivial picture. Cf. Abbot, in *Transact. and Proceed. Am. Philol. Assoc.*, XXXVIII, 49. Apelles was a famous Greek painter of Alexander's time.

NAEVIUS

EX AMBIGUI TITULI A FABULIS

103

Nonius, 155, 24 : 'Prospica' et 'despica,' intenta et contemplata. Naevius † Assitogiola †—

hac sibi prospica, hac despica

104

Nonius, 151, 1 : 'Praccisum' et 'omasum' partes carnis et viscerum. Naevius † Herularia †—

. . . praecisum omasum pernam callos † glifis † glandia.

105

Donatus, ad Ter., *Adelph.*, IV, 1, 5 : . . . Eius modi adulescentis inducunt comici, ut Naevius in Tribacelo—

Deos quaeso ut adimant et patrem et matrem meos.

Non. 155 : contemplata Onions contempla *cdd.* Astiologa (ἡ ἀστεειολόγος) Ribb. (*qui et Astrologa coni.*) Agitatoria Iun. Asoto, † giola † Onions

Non., 151 : herularia *cdd.* Nervularia Ritschl Ecularia *vel* Ferularia Buecheler

¹⁰⁴ callos Onions callus Mercier callum Bentin. gallus *cdd.* glissis Urbin. glires Bentin. glifis *cdd.* (clifis *Lu.*) glandia *ed. princ.* grandia *cdd.*

Donat. : Tribacelo Ribb. Triphallo Bothe Tribascelo *ed. Mediol.* tribaselo *cd. L* tribasello *cd. Gand.* ter baselo *cd. D.*

^a There are one or two other fragments, quoted under uncertain titles, besides those given here. See pp. 142–3, 596.

COMEDIES IN GREEK DRESS

COMEDIES ^a WITH UNCERTAIN TITLE

103

Nonius: 'Prospica' and 'despica,' looking eagerly and contemplating. Naevius in † *Assitogiola* †—^b

here she was looking ahead for herself, there looking down

104

Nonius: 'Praecisum' and 'omasum' are parts of flesh and meat. Naevius in † *Herularia* †^c

a cutlet, tripe, a ham, steaks . . . sweetballs

105

Donatus, on a passage ^d in Terence: . . . Writers of comedies bring on the stage young men of this sort, for example, Naevius in *Tribacelus*—^e

I pray the gods may remove my father and my mother.

^b Jonghe (Junius) reads *Agitatoria*, and this is perhaps right.

^c Or 'Nervularia,' *The Play of the Little Cord*? This was certainly the title of a play by Plautus (Gell., III, 3, 6). But MSS. here in Non. have *Herularia* (*The Play of the Little Master*?).

^d Where Ctesiphon, wishing to enjoy himself all day, agrees with Syrus' hope that Ctesiphon's father will endure something 'better' than fatigue—that is, will die.

^e Thus Ribbeck, and he is probably right. *Tribacelus* would represent *Τριβάκηλος* in Greek. *βάκηλος* meant a eunuch dedicated to Cybele, and so a weak-minded or lewd man (*baceolus* in Suet., *Div. Aug.*, 87).

NAEVIUS

106-7

Cicero, *de Senect.*, 6, 60 :—

(A) Cedo qui vestram rem publicam tantam amisistis
tam cito?

Sic enim percontantur, ut est in Naevi poetae Ludo. Respondentur et alia et hoc in primis—

(B) Proveniebant oratores novi, stulti adulescentuli.

TRAGOEDIAE

ANDROMACHA

1-2

Servius auctus, ad Verg., *Georg.*, I, 266 : ‘ Fiscina ’ genus est vasis, id est corbulae brevis. . . . Naevius in *Andromacha*—

Quod tu, mi gnate, quaeso ut in pectus tuum
demittas, tamquam in fiscinam vindemitor.

Cic. de Senect. : ludo *vel* libro *cdd.* Lupo Ribb.
versus varie mutant docti

Serv. auct. : Naevius, Commelinus Novius, *cd.*

² i. f. v. Bothe vindemiator i. f. *Serv. auct.*

^a Naevius is certainly alluding to the politics of his day, but whether the title of the play was *Ludus*, and if so, what type of play it was, we do not know. Ribbeck reads *Lupo* and assigns the fr. to the praetexta *Lupus* (see pp. 136-9). Mueller

TRAGEDIES

106-7

Cicero :—

(A) Tell me, how was it that you ruined such a mighty commonwealth as yours so quickly?

For that is the question men ask, as we find in *The Game*^a of the poet Naevius. Among other answers that are given, this will be the chief one—

(B) There came forward new-fangled orators, silly little youngsters.

TRAGEDIES

ANDROMACHE

1-2

Servius augmented, on 'fiscina' in Virgil: A 'fiscina' is a species of utensil, namely a small basket. Naevius in *Andromache*—^b

And this, my son, I beg that you press deep
Into your heart, as might the vintager
Grapes into a frail.

takes the name to be Lydus, and Norden (*Sitz.-Ber. Berl. Ak.*, 1924, 229) believes Naevius translated Antiphanes' comedy *Ἀνδρος*. See also Moore, *Am. Journ. Phil.*, XXIII, 437; M. Lenchantin de Gubernatis, 'La leggenda Romana e le praetextae,' *Riv. di filol.*, XL, 444; Ribb., *Trag. Fragm.*, p. 278; *R.T.*, 66.

^b Thus the augments of Servius. It is possible that the play was a comedy (R., 50), and some follow the MS. reading and attribute it to Novius.

NAEVIUS

DANAE

Acrisius, King of Argos, in fear of an oracle which declared that the son of his daughter Danae would slay his grandfather, imprisoned Danae in a dungeon underground or in a brazen tower. In spite of careful watch kept by Acrisius, Danae was visited by Jupiter (or, according to one version, Proteus her uncle) in the form of a shower of gold, and gave birth to Perseus. Acrisius exposed both mother and son on

3

Nonius, 469, 34 : 'Contempla' . . . Naevius Danae—
Contemplo placide formam et faciem virginis.

4

Nonius, 186, 24 : 'Valentia,' fortitudo. . . . —
Omnes formidant homines eius valentiam.

5

Nonius, 262, 24 : 'Confidentia,' constantia . . . —
Excidit orationis omnis confidentia.

6-7

Nonius, 138, 13 : 'Manubiae,' manus exuviae. . . . —
manubiae
subpetant pro me!

³ contemplo *cdd.* contempla *Ribb.*

Non., 138 : manubiae *W* manubias *cdd.* exubiae
cdd. exuvias *Quich.*

⁶ *m.* | *s. p. m. vel m.* subpetiant *p. m. W* manubias
suppetiat prone *Ribb.* manubias subpetat pro me *cdd.*
sibi petat | pro me *quid. a. Ribb.*

TRAGEDIES

DANAE

the sea in a chest, which was carried to Seriphus island. Here Polydectes' brother Dictys rescued them.

Only one or two fragments can be placed with any degree of certainty. The play may have been one of Naevius' contaminations; Sophocles wrote a play *Ἀκρίσιος* and Euripides a play *Δανάη*.

3

How Jupiter visited Danae in her dungeon :

Nonius : 'Contempla' . . . Naevius in *Danae*—

I quietly scan the maiden's form and face.^a

4

The might of Jupiter :

Nonius : 'Valentia,' strength . . . —

All mortals dread his mightiness.

5

Discovery that Danae is a mother ? :

Nonius : 'Confidentia,' steadfastness . . . —

All the self-confidence of speech is lost.

6-7

Danae calls Jupiter to witness ? :

Nonius : 'Manubiae,' as it were 'manus exuviae,' things which are stripped from the hand. . . . —

^b Hand's strippings come as aid on my behalf !

^a Possibly part of Danae's story to her father; or the play may have included the coming of Jupiter. But cf. R., 55.

^b The readings are uncertain and the meaning is obscure. The origin of *biae* is unknown, but it is generally agreed that '*manubiae*' means 'what is held in the hands'; it was usually employed in the sense of money obtained by the sale of booty, sometimes it meant the booty itself. But in augury it meant flashes of lightning, as here probably.

NAEVIUS

8

Nonius, 110, 19 : ' Fulgorivit,' fulgorem fecit vel fulmine afflavit. . . . —

Suo sonitu claro fulgorivit Iuppiter.

9

Nonius, 123, 33 : ' Ieit ' significat percudit, ab ietu . . . (124, 15) . . . —

. . . quae quondam fulmine icit Iuppiter.

10-11

Nonius, 456, 20 : ' Compotem ' . . . in mala (sc. parte) positum . . . —

. . . eam nunc esse inventam probris conpotem scis.

12

Nonius, 305, 23 : ' Fama ' est rursus infamia . . . (306, 6) . . . —

Desubito famam tollunt si quam solam videre in via.

Cp. Non., 518, 1 (. . . Naevius Danae).

13

Nonius, 366, 1 : ' Pretium ' pro praemio. . . . —

Quin ut quisque est meritis praesens pretium pro factis ferat.

⁹ quae *cdd.* quam Delrio quem Scriberius
<Semela> quam Bergk quamne Ribb. quandam *cdd.*
(quondam *Flor.* 3)

¹⁰ probris Ribb. probri Mercier propriis *Lu.* 1 propriis
rell.

TRAGEDIES

8

Jupiter answers ? :

Nonius : ‘ Fulgorivit,’ he made lightning, or made a blast with a thunderbolt . . . —

Lightened Jupiter with his own loud din.

9

Acrisius scorns the sign ? :

Nonius : ‘ Icit ’ means strikes, from ‘ ictus ’ . . . —

Which once smote Jupiter with a thunderbolt.

10-11

Acrisius is told that Danae alone is to blame :

Nonius : ‘ Compos ’ has been used in a bad sense . . . —

And now you know that she has been discovered
In lewdness a partaker.

12

No woman is safe :

Nonius : ‘ Fama ’ again means infamy . . . —

If men have seen some woman in the street
Alone, straightway they raise a scandal.

13

Danae and her son are condemned to exposure on the sea ? :

Nonius : ‘ Pretium ’ for reward . . . —

Ready reward let each man rather take
For deeds, in due proportion to deserts.

¹² videre *cdd.* 518 videmus *cdd.* 306

NAEVIUS

14

Nonius, 290, 31 : ' Exigere ' est excludere . . . (291, 6)—

Danae

. . . indigne exigor patria innocens.

15

Nonius, 503, 38 : ' Lavit ' pro lavat . . . (504, 3)—

. . . amnis iugi eo fonte lavere me memini manum.

EQUOS TROIANUS

We have apparently one fragment from a *Trojan Horse* of Naevius, one from a *Trojan Horse* of Livius, and two from a *Trojan Horse* of which the author is not named (see pp. 10–11). There may be a confusion of names, and all the frs. may belong to one play by Livius or Naevius. The play dealt with the famous trick played by the Greeks on the Trojans. From a passage in Plautus' *Bacchides* (IV, 9, 1 ff.) we can see that the characters occurring or mentioned in Naevius' play included

16

Macrobius, VI, 1, 38 : ' Numquam hodie effugies . . . ' (*Ecl.*, III, 49). Naevius in *Equo Troiano*—

Numquam hodie effugies quin mea manu moriari. . . .

¹⁵ amnis Ribb. iugi eo (*vcl* iugis) W ar 'mi iubeo *cdd.*
auri fulvo Grotius a. iubeo Delrio amnis riveo Ribb.
(eam n. *vcl* enim rugeo Buecheler) me memini Grotius
memini *cdd.* nemini Scriverius

¹⁶ mea manu moriari *cdd.* mea moriaris manu Ribb.

TRAGEDIES

14

Nonius: 'Exigere' (to drive out) means to exclude . . . —

Danae

Unworthily am I, a guiltless woman,
Driven out of my native land.

15

Unplaced fragment :

Nonius: 'Lavit' for lavat . . . —

I ^a do remember that I washed my hand
In yonder river's fount which ever flows.

THE TROJAN HORSE

Epius, builder of the horse; Sino, who from Achilles' tomb gave the fire-signal to the Greeks at Tenedos; Ulysses, Menelaus, Agamemnon, Alexander (Paris), Helen, Troilus, Hecuba, Priam, and Cassandra (*Plaut.*, line 9, *O Troia, o patria, o Pergamum o Priame periisti senex* may be a quotation from Naevius). Plautus indicates incidents such as the seizure of the Palladium, the death of Troilus, and the destruction of the lintel of the Phrygian gate.

16

Menelaus, after the capture of Troy, threatens Helen ? :

Macrobius, on 'You will never escape this time' . . . in Virgil: Naevius in *The Trojan Horse*—

Never will you escape this time; no, no,
By my hand you shall die.

^a Possibly Danae in a dream, as in Sophocles' *Acrisius*, or possibly Danae is thinking of her past danger on the sea.

NAEVIUS

HECTOR PROFICISCENS

17

Cicero, *Tusc. Disp.*, IV, 31, 67 : Aliter . . . Naevianus ille gaudet Hector—

Hector

Laetus sum laudari me abs te, pater, a laudato viro, aliter ille apud Trabeam.

Cp. Cic., *ad Fam.*, V, 12, 7 ; XV, 6, 1 ; Sen., *Ep.*, 102, 16.

18

Priscianus, ap. *G.L.*, II, 400, 1 K : ‘ Adorior ’ et ‘ adorio ’ . . . Naevius in Hectore Proficiscente—

Tunc ipsos adoriant, ne qui hinc Spartam referat nuntium.

HESIONA

19

Gellius, X, 25, 3 : Admonendum existimo lingulam veteres dixisse gladiolum oblongum. . . . Naevius in tragoedia Hesiona. . . .—

Hercules

Ne mihi gerere morem videar lingua verum lingula.

Cp. Varr., *L.L.*, VII, 107.

¹⁸ qui Hermann quis *cdd.*
¹⁹ ne mihi O. Mr. sine mihi *cdd.*

TRAGEDIES

HECTOR'S DEPARTURE ^a

17

Hector's parting with Priam :

Cicero : The famous Hector in Naevius expresses his gladness otherwise—

Hector

Happy am I, my father, to be praised
By you, a man whom others praise,
quite differently from the Hector in Trabea's play.

18

Council of war ; The Trojans must rout the Achaeans :

Priscianus : ' Adorior ' and ' adorio ' . . . Naevius in *Hector's Departure*—

Then let them charge the warriors too, so that
No man may bring the news from here to Sparta.

HESIONE

19

Hercules' wrath at Laomedon's faithlessness ^b :

Gellius : I think I ought to advise you that the term ' lingula ' was given by the old writers to an oblong small-sword. . . . Naevius in the tragedy *Hesione* . . . —

Hercules

Let men not think that I perform my will
With word instead of sword.

^a This play would naturally deal with Hector's farewell to his parents, wife, and child, and also (if only by a messenger's reports) his combats with Patroclus and Achilles, and his death at the hands of Achilles.

^b Laomedon refused to give Hesione to Hercules as he had promised, and was killed by him.

NAEVIUS

IPHIGENIA

20

Eur., *Iph.*, *Taur.*, 236-7 XO. καὶ μὴν ὅδ' ἀκτὰς ἐκλιπὼν
θαλασσίους | βουφορβὸς ἤκει, σημανῶν τί σοι νέον.

Isidorus, *Orig.*, XII, 1, 30 : Latini (*bovem*) trionem vocant eo
quod terram terat, quasi 'terionem.' Naevius—

Chorus

. . . trionum hic moderator rusticus.

21

Eur., *Iph. Taur.*, 1487 ?

Nonius, 370, 19 : 'Passum,' extensum, patens. . . .
Naevius Iphigenia—

Passo velo vicinum, Aquilo, me hinc in portum fer
foras !

22

Eur., *Iph. Taur.*, 1388-9 ἔχομεν γὰρ ὦνπερ εἵνεκ' ἄξενον
πόρον | Συμπληγάδων ἔσωθεν εἰσεπλεύσαμεν.

Nonius, 205, 23 : 'Fretum' . . . Masculini . . . Naevius—
Dubii faventem per fretum introcurrimus.

²⁰ hic <est> Ribb.

²¹ velo lun.	velod Ribb.	velo me Maehly	hinc
i nunc (<i>pro</i> vicinum) Havet		Aquilo me W	Aquilo
med (<i>vel</i> nos <i>coni.</i>) Ribb.		Aquilo Orestem Havet	Aquilo
in Mercier	passo vel hoc vicinum aquilone <i>cdd.</i>		<hinc
in> portum W (portum Mr.)	e portu Havet		hor-
tum <i>cdd.</i>	<i>alii alia</i>		

TRAGEDIES

IPHIGENIA ^a

20

A herdsman comes to report to Iphigenia that two young men have come to the land :

Isidore : This animal (*sc. the ox*) the Latins name 'trio,' as it were 'terio,' because 'terit,' he bruises the ground. Naevius—

Chorus

Here comes a peasant driver of ploughing oxen.

21

Escape of Orestes and Iphigenia from the Tauri ; Orestes speaks ? :

Nonius : 'Passum,' stretched out, spread open. . . . Naevius in *Iphigenia*—

Wind of the North, bear me with sail full spread
Hence to a neighbouring haven ! ^b

22

Messenger ? reports to Thoas the escape of Orestes and Iphigenia :

Nonius : 'Fretum' . . . of the masculine gender. . . . Naevius—

With doubting hearts across the friendly sea
We run within. ^c

^a The single certain fr. points to Iphigenia in Taurica as the story, with Euripides' play as the model. Three other frs. of Naevius, which look like adaptations of passages in Euripides, are added here in the likelihood that they belong to this play. The chorus would be one of Greek captive women.

^b Cf. Ribb., *Trag. Fr.*, Corollar., XI-XII.

^c *sc.* The Symplegades. The *fretus favens* is the Euxine ('Hospitable'). The messenger reports the mysterious voice that came from the middle of Orestes' ship.

NAEVIUS

23

Eur. *Iph. Taur.*, 1422 ὦ πάντες ἄστοι τῇσδε βαρβάρου
χθονός,

Cicero, *Orat.*, 45, 152: Nobis, ne si cupiamus quidem, distrahere voces conceditur; indicant . . . omnes poetae praeter eos qui ut versum facerent saepe hiabant, ut Naevius—

Thoas

Vos qui adcolitis Histrum fluvium atque algidam.

LYCURGUS

The legend of Lycurgus in the main took two forms:— (i) Lycurgus, son of Dryas and king of the Edones on the river Strymon, chased Dionysus (or Liber), who was passing through Thrace, into the sea, and made his Bacchants and Satyrs prisoners. But the Bacchants were suddenly set free, and Lycurgus, gripped by a Dionysian frenzy, mistook his son Dryas for a vine and slew him. Famine now seized the land, and in obedience to an oracle, the Edones left Lycurgus in bonds on Mount Pangaeus, where he was, at the wish of Dionysus, torn to pieces by horses (Apollodorus, III, 5. There were some variants in this story). (ii) When Dionysus was passing from Asia into Europe, he made a treaty of friendship with Lycurgus, a king in the region of the Hellespont, who allowed the Bacchants to enter the land, but treacherously

24

Nonius, 476, 6: 'Tutant' . . . Naevius Lycurgo—

Nuntius

Tuos qui celso terminos tutant,

²³ qui *cdd.* ques *vel* queis *vel* quis Ritschl adal-
gidum Klussmann

TRAGEDIES

23

Thoas orders his people to pursue the fugitives :

Cicero : We do not allow ourselves to leave a hiatus even if we wish. . . . All the poets point this way to us except those who used many a time to allow a hiatus in order to make a line; for example, Naevius—

Thoas

All you who ^a dwell
By Danube River and the region chill.

LYCURGUS

planned to have them and Dionysus killed by night. Dionysus, warned by Charops a Thracian of the plot, obtained reinforcements too late to prevent the massacre of his Bacchantes. But he defeated the Thracians in a pitched battle, captured Lycurgus, blinded, tortured, and crucified him. Charops was made king of the Thracians and initiated into the orgies (Diodor. Sic., III, 65).

The extant fragments, most of which can be placed in probable contexts, might belong to a play on either form of the legend. Naevius' model may have been a play from Aeschylus' tetralogy entitled *Λυκούργεια* (cf. R., 55 ff.). Scene: in front of Lycurgus' palace; chorus of Bacchantes. Compare Accius' tragedy *The Rebels* (pp. 534 ff.), where the chorus was composed of Lycurgus' followers.

24

The coming of Liber and his followers is reported to Lycurgus ; how they passed the garrison on the frontier :

Nonius : 'Tutant' . . . Naevius in *Lycurgus*—

Messenger

The men who guard your lofty boundaries,

^a Cicero's copy of Naevius evidently read *qui*; but Naevius may have originally written *ques* or *queis* without hiatus.

NAEVIUS

25

Nonius, 191, 12 : ' Angues ' masculino genere . . . —
Alte iubatos angues in sese gerunt.

26

Nonius, 192, 29 : ' Arva ' . . . feminine. Naevius
Lycurgo—
. . . quaque incedunt, omnis arvas opterunt.

27-9

Nonius, 322, 34 : Ingenio . . . sua sponte vel natura . . . —

Lycurgus

Vos qui regalīs corporis custodias
agitatis, ite actutum in frundiferos locos
ingenio arbusta ubi nata sunt non obsitu.

30-32

Nonius, 6, 15 : ' Illicere ' est proprie illaqueare. . . . —

alii

sublime in altos saltus inlicite . . .
ubi bipedes volucres lino linquant lumina.

²⁵ in sese *cdd.* inlaesae Bothe

Non. 192 : Lycurgo lib. II quaque *cdd.* Liberi quaque
Mercier Liberi <sunt> quaque Ribb. *qui et liberi i*
conl. (liberi Mercier) i (ii Quich.) quaque Linds.

²⁹ arbusta ubi nata S a. ut n. B arbusto vineta *cdd.*
obsitu *Gen., Bern.* 83 obstutas *rell.* obsita S

³⁰ alii S alis *cdd.* (*an recte?* = alius) <alias> alis
Ribb.

³¹ sublime in altos (*vel* alios) Buecheler sublimen
(subumen *Lu.* 1) alios *cdd.* sublime Linds. <invios>
suppl. Ribb. alis sublime in altos (*vel* alios) inlicit | Buecheler

TRAGEDIES

25

The wonderful array of Maenads :

Nonius : ' Angues ' in the masculine gender . . . —

High on their persons bear they crested snakes.

26

who tread down the fields :

Nonius : ' Arva ' . . . in the feminine. Naevius in *Lycurgus* ^a—

Wherever they march they crush down all the fields.

27-9

Lycurgus sends his bodyguard to repress the intruders :

Nonius : ' Ingenio ' . . . ' of one's own accord ' or ' by nature ' . . . —

Lycurgus

You whose duties are
To be my royal bodyguard, go you
Straightway into the leafy places, where
Greenwoods have grown in nature's way and not
From a man's sowing.

30-32

Nonius : ' Illicere ' (lure) properly means the same as ' illaqueare ' (ensnare) . . . —

Go, others of you, lure them up on high
To lofty glades, . . . wherein these hopping birds
In flaxen toils may leave the light of day.^b

^a After *Lycurgo*, the MSS. have *lib. II*, which is perhaps a false interpolation. But Nonius may have written *Liberi* <*sunt*> ' Liber's they are ' . . .

^b This fr. is corrupt, but the Bacchae appear to be spoken of in a metaphor as birds (so that it would be wrong to take *alis* of the *cdd.* as *alius*). Cp. Eurip., *Bacch.*, 748 ff., where the Bacchae are compared with birds.

NAEVIUS

33-4

Nonius, 224, 37 : ' Schema ' . . . neutro . . . —

Chorus

Pergite

thyrsigerae Bacchae [modo] Bacchico cum schemate.

35

Nonius, 213, 10 : ' Melos ' genere neutro . . . —

suavisonum melos

36

Priscianus, ap. *G.L.*, 11, 228, 21 K : Antiqui et hoc iter iteris et hoc itiner itineris dixerunt. . . . —

Ignotae iteris sumus, tute scis.

Cf. Non., 124, 32 ; 485, 5 ; *Thes. nov. Lat.* ap. Mai, *Cl. Auct.*, VIII, 127, 194.

37-8

Nonius, 14, 19 ' Vitulantis ' veteres gaudentes dixerunt . . . —

ut in venatu vitulantes ex suis

locis nos mittant poenis decoratas feris.

³⁴ Bacchae Bentin. brehcae *cdd.* modo Bacchiaco
Bergk (*seclud.* modo Ribb.)

³⁵ suavisonum Gulielmus suave summum *cdd.*

³⁶ ignotae *cdd.* Non. 124 ignoti *cdd.* Non. 485, *Prisc.*,
Thes. fortasse ignotei ignotae <hic> i. s. <si> vel <an>
coni. Ribb. trib. *Plaut.*, *Thes.*, 127, 194

³⁷ ut in *cdd.* uti Buecheler suis *cdd.* aviis S

³⁸ locis *cdd.* lucis Mercier Poenis S pennis
Mercier decoratas Ribb. decoratos Gulielmus
decoratus *cdd.*

TRAGEDIES

33-4

Enter chorus of Bacchants :

Nonius : ' Schema ' . . . in the neuter . . . —

Chorus

On, on! you Bacchants, bearing sacred wands,
With Bacchic posturing.

35

Nonius : ' Melos ' in the neuter gender . . . —
sweet-sounding melody

36

They seek a road through the land :

Priscianus : Archaic writers used both forms : ' iter,' nominative singular, ' iteris,' genitive singular; and ' itiner,' nominative singular, ' itineris,' genitive singular . . . —

The road we ^a know not ; it is you who know it.

37-8

They are informed of Lycurgus' plans against them :

Nonius : ' Vitulantis ' is a term used by the old writers for rejoicing . . . —

While they go gladly tripping in the chase,
That they may drive us out from their demesnes
Smartened by savage punishments.

^a I have retained *ignotae*, but *ignoti* may be right, if we assume that the chorus was composed of Satyrs as well as Bacchants.

NAEVIUS

39

Nonius, 540, 3 : ' Patagium,' aureus clavus . . . —

Satelles ?

pallis patagiis crocotis malacis mortualibus

Cp. Non., 548, 32.

40

Nonius, 487, 6 : ' Timor ' et ' timos ' . . . —

Iam ibi nos duplicat advenientis Liberi timos pavos.

41-2

Nonius, 547, 23 : ' Creterra ' est quam nunc situlam vocant . . . —

nam ut ludere lactantes inter se vidimus † praeter
amnem

creterris sumere aquam ex fonte,

Cp. Non., 84, 13.

⁴⁰ Liberi *suppl.* W

⁴¹⁻² nam vel (*vel sim.*) *Par.* 7666 *Lugd. Bamb.* nam ut *rell.*
fortasse nemut namque ludere ut Voss. in se *Harl.*
Escorial. *Par.* 7667 inter se *rell.* inter sese Voss.
praeter *cdd.* propter Iun. ut petere Buecheler terris
studere fecisset sumere aquam ex fonte *cdd.* 84 creter(r)is
cdd. 547 ex fonte *Harl. Par.* 7667 *Escorial* 547 ex
(s)ponre *rell.* 547 aquam creterris sumere Ribb.

TRAGEDIES

39

The guards report to Lycurgus how they captured the Maenads ; their attire :

Nonius : ' Patagium,' a golden stripe . . . —

Servant ?

. . . with gowns
And golden edgings, with soft saffron dresses,
And clothes of death.^a

40

How the guard feared the approach of Liber :

Nonius : ' Timor ' and ' timos ' . . . —

. . . Then and there
The fear and dread of Liber ^b at his coming
Did bend and double us.

41-2

Nonius : ' Creterra ' (bowl, bucket) is a vessel which they now call a pail . . . —

For as we saw them playing joyfully
One with another by the riverside,
And drawing water from the stream in buckets,^c

^a ' mourning clothes '—an unexpected end to the list; perhaps it means grey or dark clothes.

^b By conjecture I supply *Liberi* and take *advenientis* as genitive singular, not accusative plural.

^c The words of the passage *nam . . . amnem* make good sense but uncertain metre; Vossius' corrections *namque ludere ut* and *inter sese* should perhaps be accepted.

NAEVIUS

43

Varro, *L.L.*, VII, 53 : Apud Naevium . . . —

Satelles

Diabathra in pedibus habebat, erat amictus epicroco,
utrumque vocabulum Graecum.

44

Nonius, 481, 28 : ‘Potior illam rem’ . . . —

Lycurgus

Dic quo pacto eum potiti; pugnan an dolis?

45

Nonius, 159, 5 : ‘Pecua’ et ‘pecuda’ . . . —

Satelles

sine ferro ut pecua manibus ad mortem meant.

46-7

Nonius, 9, 16 : ‘Mutus’ onomatopoeia est incertae vocis
quasi mugitus . . . —

Lycurgus

Ducite

eo cum argutis linguis mutas quadrupedis.

⁴⁴ pugnan (pugnad *olim*) Bothe pugna *cdd.*

⁴⁵ ferro *cdd.* terrore Ribb. pecua mansueta Bue-
cheler (pecua Mercier) manibus pecua ut Bergk pecora
manibus ut ad m. m. *cdd.* ut *transp.* W pecua manibus
ad *quid. ap. Iun.*

⁴⁷ cum *Ald.* tum *cdd. seclud.* Havet

TRAGEDIES

43

Liber's dress :

Varro : In a passage of Naevius . . . —

Servant

Slippers he had upon his feet, was clad
In saffron-tinted frock,

‘diabathra’ and ‘epicrocum’ are both Greek words.

44

Lycurgus asks how Liber was captured :

Nonius : ‘Potior’ with the accusative . . . —

Lycurgus

Say how you got him—fight or trickery?

45

Submissive behaviour of the captives :

Nonius : ‘Pecua’ and ‘pecuda’ (cattle) . . . —

Servant

. . . as cattle walk to death
Hand-guided,^a not by goad.

46-7

Lycurgus orders them to be bound and imprisoned :

Nonius : ‘Mutus’ is an onomatopoeia of a vague utterance,
as it were a ‘moo’ . . . —

Lycurgus

Lead you them mumbling thither, rattling tongues
And all, dumb creatures crawling on all fours.^b

^a The readings and the meaning are uncertain; *manibus* is awkward, and *mansueta* may be right.

^b He probably means ‘gagged and bound.’

NAEVIUS

48

Nonius, 258, 38 : 'Contendere' significat comparare . . .
(259, 6) . . . —

Liber

Cave sis tuam contendas iram contra cum ira **Liberi**.

49

Nonius 73, 16 : 'Acrimonia' est animi vivacitas . . . —

Lycurgus

Ne ille mei feri ingeni atque animi acrem acrimoniam

50-51

Nonius, 124, 33 : 'Iniurie' dictum pro iniuriose . . . —

Liber

Oderunt di homines iniuros.

Lycurgus

Egone an ille iniurie
facimus?

52-3

Nonius, 109, 21 : 'Fimbriae' sunt omnis extremitas.
<Naevius Lycurgo * * * 'Flora.'> Naevius Lycurgo—

Liber

. . . ut videam Volcani opera haec flammis fieri
flora.

⁵⁰ iniuros Bothe iniustos Havet iniuriose *cdd.*
Non., 109 : <Naevius . . . 'Flora'> *add.* Mercier
⁵²⁻³ flora fieri Ribb.

TRAGEDIES

48

Dispute between Lycurgus and Liber :

Nonius : 'Contendere' means to compare . . .

Liber

Beware, I pray you, setting up your wrath
With Liber's wrath, in opposition.

49

Nonius : 'Acrimonia' is a liveliness of the mind . . . —

Lycurgus

Let him not ^a rouse my savage temper's wrath,
And my soul's hearty hate.

50-51

Nonius : 'Iniurie.' A term used for 'iniuriöse' . . . —

Liber

. . . The gods do hate unrighteous mortals.

Lycurgus

Do he or I unrighteously?

52-3

Liber prays that he may do harm to Lycurgus :

Nonius : 'Fimbriae' (*fringe*). A term for the extremity of anything. Naevius ^b in *Lycurgus* * * * 'Flora.' Naevius in *Lycurgus*—

Liber

. . . that I may see by Vulcan's work
These buildings flaring in a flower of flame.

^a But *ne* may here be positive—'Yes, he shall feel . . .'
And by *acrimoniam* Naevius meant something much stronger
than Nonius implies.

^b Mercier was doubtless right in thinking that a quotation
from Naevius illustrating the use of *fimbriae* has fallen out
with a new lemma *flora*.

NAEVIUS

54

Nonius, 503, 16 : Ab eo quod est fervit breviato accentu
fervere facit . . . —

Lycurgus

late longeque transtros nostros fervere.

55-6

Nonius, 84, 31 : ‘Cette’ significat dicite vel date . . . —

Liber

Proinde huc Dryante regem prognatum patre
Lycurgum cete.

57

Festus, 220, 7 : ‘Obstinato,’ obfirmato, perseveranti . . . —
Vos qui astatitis obstinati,

58

Nonius, 191, 31 : ‘Annem.’ . . . feminino . . . —
se quasi annis celeris rapit sed tamen inflexu flectitur.

59

Nonius, 334, 24 : ‘Liquidum’ rursum significat molle et
fluxum . . . —

Iam solis aestu candor quum liquesceret,

⁵⁴ transtros nostros Ribb. Thracia nostros Grotius
Thraces n. Bothe (*recte?*) trans nostros *cdd.*

⁵⁵ proinde huc Dryante Ribb. (proin Dryante Iun.) proin
dustriantte *cdd.*

⁵⁶ se W sic Ribb. sed *cdd.* celeris rapit Ribb.
cita Buecheler cis rapit *cdd.* rapida Mercier rapit se
Bothe rapida tamen Voss. inflexu *cdd.* in fluxu
Mercier

TRAGEDIES

54

The palace of Lycurgus is set on fire :

Nonius : ' Fervit.' From this verb comes ' fervēre ' with the vowel shortened . . . —

Lycurgus

our transoms glowing far and wide.

55-6

Liber,^a victorious, calls for Lycurgus :

Nonius : ' Cette ' (hither with ! bring hither !) means ' tell ' or ' give ' . . . —

Liber

Then bring me hither

The King Lycurgus, son of his father Dryas.

57

Lycurgus' bodyguard must submit :

Festus : ' Obstinato,' steadfast, persevering . . . —

All you who stubbornly stand by him.

58

Unplaced fragments :

Nonius : ' Amnem ' . . . in the feminine . . . —

as a river swift

Goes hurrying on, yet twists and turns withal.

59

Nonius : ' Liquidum ' again means soft and flowing . . . —

When now the brilliant white of snow was melting
In the sun's scorching heat,

^a R., 58 suggests a messenger demanding to see Lycurgus so as to report the intrusion of Liber and his followers.

⁵⁹ quum *ed. an.* 1480 cui *edd.*

NAEVIUS

FABULAE PRAETEXTAE

Fragments of apparently two plays, and no more, have survived.

Clastidium dramatised the campaign (222 B.C.) whereby the Romans completed their conquest of Cisalpine Gaul through the victory of the consuls M. Claudius Marcellus and Cn. Cornelius Scipio. Marcellus came to the rescue of *Clastidium* when it was besieged, and defeated the Gauls, killing with his own hand their chief Viridomarus, Viridumarus or Britomatus and thus winning the *spolia opima*. Although great credit was due to Scipio, Marcellus only was awarded a triumph

CLASTIDIUM

1

Varro, *L.L.*, IX, 78: In vocalibus casuum possunt item fieri † . . . ac reponi quod aberit, ubi patietur natura et consuetudo . . . ut in hoc apud Naevium in *Clastidio*—

Vita insepulta laetus in patriam redux.

ROMULUS SIVE LUPUS

Donatus, ad Ter., *Adelph.*, IV, 1, 21: Falsum est quod dicitur intervenisse lupam Naevianae fabulae alimonio Remi et Romuli, dum in theatro ageretur.

^a *i.e.* we may, under certain conditions, use in a missing case a noun which in ordinary speech is defective.

^b It was perhaps somewhere near this sentence that Naevius used the term 'vitulantes' (tripping along), to express

HISTORICAL PLAYS

HISTORICAL PLAYS IN ROMAN DRESS

(Polyb., II, 34–35; Plut., *Marc.*, 6–8, etc. Grauert, *Philol.*, II, 119 ff.; Ribbeck, 72 ff.).

Romulus or *Lupus* (*The Wolf*). Apparently one play based on the old Roman legend. (Cf. Ribbeck, 63 ff., who believes *Romulus* and *Lupus* to be separate plays; H. Reich, 'Ueber die Quellen der ältesten Röm. Gesch.,' *Festschr. O. Schade*, 408 ff.; Mesk, *Wien. St.*, XXXVI, 27 ff.; Holzinger, *Wien. St.*, XXXIV, 19, 7; Fraenkel in Paulys *Real-Encycl.*, Suppl.-B. VI, 629). We cannot tell whether Naevius followed a different legend in this play from the legend which he followed in *The Punic War* (pp. 46 ff.).

CLASTIDIUM

1

Triumphant return of M. Claudius Marcellus (with Cn. Cornelius Scipio) after victory over Viridomarus in 222 B.C. :

Varro : In the formation of cases the same thing can come about . . . and what will be lacking can be replaced,^a so long as nature and custom will allow, for example, in the following in a passage of Naevius' *Clastidium*—

Back to his native land, happy in life never dying.^b

ROMULUS OR THE WOLF

Donatus : The story, that when a play of Naevius was being performed in the theatre, a she-wolf broke in at the scene of the nourishment of Remus and Romulus, is false.

possibly the joy of Roman soldiers.—Varro, *L.L.*, VII, 107 *Apud Naevium . . . in Clastidio vitulantes a vitula*. The word occurs in the preceding play also; see pp. 126–7.

NAEVIUS

2-3

Festus, 370, 21 : 'Redhostire,' referre gratiam. Naevius in Lupo—

Rex Veiens regem salutat Viba Albanum Amulium
comiter senem sapientem : 'Contra redhostis?'
'Min salust?'

EX INCERTIS FABULIS

(A) EX COMOEDIIS

1-3

Gellius, VII, 8, 5 : Nos satis habebimus, quod ex historia est id dicere : Scipionem istum, verone an falso incertum, fama tamen, cum esset adulescens, haud sincera fuisse, et prope-modum constituisse, hosce versus a Cn. Naevio poeta in eum scriptos esse—

Etiam qui res magnas manu saepe gessit gloriose,
cuius facta viva nunc vigent, qui apud gentes solus
praestat,
eum suus pater cum palliod unod ab amica abduxit.

Fest., 370 : Ludo S
² rex Ribb. vel *cd.* ubi S Veientis Usener
salutat S salvere Ursinus saltant *cd.* Vibe (*vel*
Viba) Buecheler vibae *cd.* iubeo S iubet Ursinus
³ comiter S comitem *cd.* redhostit S red-
hostis *cd.* min salust Ribb. Maenalus S
menalust *cd.*

COMOED. ¹ manu magnas saepe *vel* manu s. m. Fleckeisen
magnas manu sua Bergk magnas manu saepe *cdd.*

³ palliod unod Ritschl, Buecheler pallio uno *cdd.* p.
u. <domum> B.

UNASSIGNED FRAGMENTS

2-3

Meeting of a king of Veii with Amulius, King of Alba :

Festus : ' Redhostire,' to return a favour. Naevius in *The Wolf*—

Viba,^a King of Veii, gives kindly greeting to Alba's wise and aged king Amulius : ' Do you requite me in turn? ' ' Is it safe for me? '

UNASSIGNED FRAGMENTS

(A) FROM COMEDIES

1-3

Affairs at Rome. Scandal about Scipio Africanus :

Gellius : I shall be content with relating this, which is derived from historical record. It is not certain whether this is true or false, but still the story goes that the famous Scipio, when he was a young man, had a reputation by no means unblemished, and that it was almost an established belief that the following lines, written by the poet Gnaeus Naevius,^b were directed against him—

. . . Even him whose hand did oft
Accomplish mighty exploits gloriously,
Whose deeds wane not but live on to this day,
The one outstanding man in all the world,
Him, with a single mantle, his own father
Dragged from a lady-love's arms.

^a This (like other readings in this fr.) is uncertain, but it is quite likely. Compare Caeles Vibenna, who, according to one story (Dionys. Hal., II, 36; Varro, *L.L.*, V, 46), helped Romulus against Tatius, the Sabine king. In this play Viba? possibly helped Romulus to kill Amulius. Besides these fragments we have ' sponsus ' and ? ' casca ' (Oscan word for stuff carded from wool) quoted by Varro (*L.L.*, VII, 107; 54) from Naevius' *Romulus*.

^b Almost certainly in a *fabula togata*.

NAEVIUS

4-5

Diomedes, ap. *G.L.*, I, 343, 11 K : Amo veteres inchoativo modo 'amasco' dixerunt. . . . Naevius—

nunc primum
amasco.

6

Fronto, *Epp.*, II, 2, vol. 1, p. 114 Haines : Litterae ad me tuae . . . non satis proloqui possum ut animum meum gaudio in altum sustulerint, desiderio flagrantissimo incitaverint, postremo quod ait Naevius—

. . . animum amoris capitali compleverint.

7-8

Festus, 354, 9 : 'Rutabulum' est quo rustici in proruendo igne paniscoquendigratia <utuntur> . . . Naevius obscenam viri partem describens—

Vel quae sperat se nupturam viridulo adolescentulo ea licet senile tractet retritum rutabulum?

9

Diomedes, ap. *G.L.*, I, 374, 1 K : 'Aio.' . . . Dictum est ai, ut Naevius alicubi—

An nata est sponsa praegnans? Vel ai vel nega!

Cp. Prisc., ap. *G.L.*, II, 494, 15; 541, 21 K.

10

Festus, 410, 24 : 'Sonticum morbum' in XII significare ait Stilo certum cum iusta causa, quem non nulli putant esse qui noceat, quod sontes significat nocentes. Naevius ait—

Sonticam esse oportet causam quam ob rem perdas mulierem.

Cp. Paul., ex F., 411, 4.

Diomed. 343 : Naevius *Mon.* Nevios *Par.* 7493-4

⁶ <ut> animum Bergk compleverunt *cd.*

Fest. 354 : gratia Novius in Pico. . . . Navius obscenam *cd.* Naevius *vulg.* Novius *Augustin.*

⁷ viridulo Ribb. diviti *coni.* Buecheler (virginem *olim coni.* Ribb.) nuptuiri *coni.* Linds. viri *cd.* (*natum ex priore vocab.* viri) adolescentulo Ursin. adulescentulos *cd.*

UNASSIGNED FRAGMENTS

4-5

The 'love-interest' :

Diomedes : The old writers used 'amasco' as the inchoative form of amo. . . . Naevius—^a

Now for the first time I begin to love.

6

Marcus Aurelius to Fronto : I cannot express sufficiently the height of joy to which your letter addressed to me . . . raised my spirits, stirred them to a most ardent longing, and finally, as Naevius puts it—^b

filled my heart full with deadly love.

7-8

Festus : 'Rutabulum' is a tool which peasants use in poking up a fire for baking bread. . . . Naevius, describing the unseemly part of a man—

Again, she who hopes to marry a green young lad, is she to be allowed to handle an old dotard's worn-down poker?

9

Diomedes : 'Aio.' The imperative 'ai' was used, for example Naevius somewhere—

Is my daughter a bride with child? Say yes or no!

10

Festus : 'Sonticus morbus' occurs in the *Twelve Tables* ; said by Aelius Stilo to be 'a certified illness with a reasonable cause.' Some think it means an illness which 'harms,' because 'sontes' is a term applied to doers of harm. Naevius says—

you ought to have a serious cause for ruining a woman.

^a The phrase suggests a comedy ; but the fr. is one of those which may belong to Novius.

^b See preceding note.

NAEVIUS

11-12

Varro, *L.L.*, VII, 70 : ‘ Praefica ’ dicta, ut Aurelius scribit, mulier ad luctum quae conduceretur . . . quibus testimonium est † quod fretum est † Naevii—

Haec quidem mehercle opinor praefica est, nam mortuum collaudat.

Cp. Paul., ex F., 280, 10.

13-14

Festus, 548, 3 : Antiqui ‘ tam ’ etiam pro tamen usi sunt, ut Naevius—

Quid si taceat ? Dum videat, tam sciat. . . . quid scriptum sit.

15

Festus, 555, 6 : ‘ Tintinnire ’ est apud Naevium hoc modo—
Tantum ibi molae crepitum faciebant, tintinnabant compedes.

Cp. Paul., ex F., 557, 1 (Tintinnire et tintinnabant Naevius).

16

Nonius, 200, 16 : ‘ Collus ’ masculino. . . . Naevius † cor †—

Utrum scapulae plus an collus calli habeat nescio.

17

Thes. Nov. Lat., ap. Mai, *Cl. Auct.*, VIII, 175 : ‘ Depuvire,’ verberare. Naevius—

. . . depuvit me miseram ad necem.

Varr., VII, 70 : quod Freto inest Naevii Canal quod in Freto c. N. *coni.* Schoell tritum est N. Buecheler
¹¹ mehercle *Paul.* hercle *Varro* nam *Varro* quae sic *Paul.* quasi Ribb.

¹³⁻⁴ quod si *Vat.* 2519 quid si *rcll.* taceas Ribb.
quod scriptum *Vat.* 1549 quid *rcll.* siet Bothe

UNASSIGNED FRAGMENTS

11-12

Varro : 'Praefica.' According to Aurelius, a term applied to a woman hired for the purpose of mourning. . . . Naevius bears witness to this view in the words—

That woman, by god, is a leader of keeners, I think; she sings high praise of a man who's dead.

13-14

Various fragments :

Festus : Archaic writers used 'tam' even in the sense of 'tamen,' for example, Naevius—

What if he says nothing? So long as he sees, let him still know what has been written.

15

Festus : 'Tintinnire' in a passage of Naevius occurs in the following form, that is, 'tintinnare'—

So great was the clattering of millstones there, and the jingling of fetters.

16

Nonius : 'Collus' as a masculine form. . . . Naevius in †^a—

I don't know whether shoulder-blades or neck
Have harder skin.

17

An anonymous compiler : 'Depuvire,' to lash. Naevius—he's walloping me, poor girl, to death.

^a Possibly in *Corollaria* (pp. 86-9) or *Colax* (pp. 82-5).

Non. 200 : Naevius Colace *cd.* *Iun.* fortasse *Corollaria*
Ribb.

¹⁶ calli habeat *cdd.* h. c. Hermann (*recte* ?) c<iam>
h. Ribb.

NAEVIUS

18

Festus, 268, 26 : ' Persibus ' peracutum significare videtur.
 . . . Naevius—

et qui fuerit persibus † carpenti adstratio.†

19

Paulus, ex F., 8, 10 : ' Apluda ' est genus minutissimae
 paleae frumenti sive panici, de qua Naevius—

Non hercle apluda est hodie quam tu nequior !

Cp. *Thes. Nov. Lat.*, ap. Mai, *Cl. Auct.*, VIII, 54.

20

Paulus, ex F., 21, 22 : ' Aleonem,' aleatorem. Naevius—
 Pessimorum pessime audax ganeo lustrō aleo !

Cp. *Thes. Nov. Lat.*, ap. Mai, *Cl. Auct.*, VIII, 30.

21

Thes. Nov. Lat., ap. Mai, *Cl. Auct.*, VIII, 313 : ' Lustrō.' . . .
 ille qui vagus est et nihil agit nisi fora lustrat, unde Naevius
 de quodam—

Vagus est et lustrō.

22

Varro, *L.L.*, VII, 53 : Apud Naevium—
 Risi egomet mecum cassabundum ire ebrium ;
 cassabundum a cadendo.

¹⁸ et qui *cd.* *ecqui edd.* persibus S persicus *cd.*
 carpenti adstratio *cd.* (*fortasse* ** adest ratio ; *sic Augustin.*
 cum argenti Ribb. captanda est riatio Dacien
 carpenda e. r. Bothe oratio Ribb.

¹⁹ est hodie a. n. n. q. tu *thes.*

²¹ vagus inquit est *thes.*

UNASSIGNED FRAGMENTS

18

Festus: 'Persibus' seems to mean very sharp. . . .
Naevius—

and a man who will be very cute ^a . . .

19

Paulus: 'Apluda' is a kind of very minute chaff from grain or panic-grass. Naevius speaks of it thus—

By god not even chaff's worth less than you
In these days!

20

Paulus: 'Aleonem' for 'aleatorem': Naevius—

Blackest of utter blackguards, barefaced gorgers!
You loafer, gambler!

21

An anonymous writer: 'Lustro.' . . . The man who is a vagabond and does nothing but haunt, 'lustrat,' the public places. Hence Naevius says of someone—

He's a vagabond and a loafer.

22

Varro: In a passage of Naevius—

Laugh? I should think I did to see him tottering
along drunk in my company;

'cassabundum' comes from 'cadere.'^b

^a The MS. has *persicus carpenti adstratio*, which is corrupt. Festus elsewhere tells us that *sibus* means *callidus*, 'cunning'; and that is all we know.

^b It really comes from *cassare*, a form of *quassare* 'to shake,' 'waver.' '*Risi . . . mecum*'—'I laughed with myself.'

NAEVIUS

23

Festus, 478, 11: 'Sandaracem' . . . <coloris genus>
quod Graeci sandyeem appellant . . . > Naevius—

meru<la sandaracino> ore

Cp. Paul., 479, 2.

24

Festus, 252, 1: 'Petimina' in humeris iumentorum
ulcera. . . . Eo nomine autem inter duos armos suis quod
est aut pectus solitum appellari testatur Naevius in descrip-
tione suillae quom ait—

. . . petimine porcino qui meruerat . . .

25-6

Fronto, *Epp.*, II, 10, Vol. I, p. 138 Haines: At enim nunc
adfatim sunt, ut Naevius ait,—

qui et regum filiis
linguis faveant atque adnutent aut subserviant.

27

Paulus, ex F., 83, 1: 'Liberalia' Liberi festa, quae apud
Graecos dicuntur *Λιονύσια*. Naevius—

Libera lingua loquemur ludis Liberalibus.

²³ *suppl. ex Paul.* merula <mea Ribb.

²⁴ porcino Dalecamp qui Piceno *coni.* Ribb. (*coll. Mart.*,
XIII, 35 *Picenae* . . . *porcae*) fortasse petimine | suis . . . †
piscino cd.

²⁵ qui et regum filiis, ut Naevius ait, linguis *Marc.*

²⁶ aut *cd.* et Mai <haut> animis Ribb. (aut
<animis> Buecheler)

²⁷ loquemur *edd.* loquimur *cdd.*

UNASSIGNED FRAGMENTS

23

Festus: 'Sandaraca'^a . . . a colour of the kind which the Greeks called *σάνδυξ*. Naevius—

a blackbird which has a yellow beak

24

Festus: 'Petimina,' sores on the shoulders of beasts of burden. . . . But that this name was habitually applied also to the breast or the space that lies between the two fore-quarters of a pig is witnessed by Naevius, in a description of pork, when he says ^b—

who had bought . . . with a hog's breast . . .

25-6

Marcus Aurelius to Fronto: But, you will say, in these days there are even more than enough of men, in the words of Naevius ^c—

. . . Who keep for sons

Of kings a kindly silence on their tongues,

And bow to them, or are their underlings.

27

Paulus: 'Liberalia,' a festival of Liber which is called *Διονύσια* among the Greeks. Naevius—

At Liber's Games we'll talk with tongues at liberty.

^a Here surely the yellow resin obtained from the arar tree (*Callitris quadrivalvis*) of N.W. Africa and not the mineral realgar which was called by the same name but gave a red colour.

^b In the quotation which follows, *piscino* at any rate seems to be corrupt; yet something about a fish's breast may well have occurred in a comedy.

^c Possibly in a tragedy.

NAEVIUS

28-9

Varro, *L.L.*, V, 153 : In circo primo unde mittuntur equi nunc dicuntur carceres; Naevius oppidum appellat. . . . Quod ad muri speciem pinnis turribusque carceres olim fuerunt, scripsit poeta—

. . . Dictator ubi currum insidet,
pervehitur usque ad oppidum.

30a-c

Paulus, 40, 19, *cum gloss. C.G.L.*, V, 521, 565 : Naevius—

Cocus edit Neptunum Cererem
Et Venerem expertam Vulcanom Liberumque
absorbuit
pariter.

Significat per Cererem panem, per Neptunum pisces, per Venerem holera.

Cp. *Thes. Nov. Lat.*, ap. Mai, *Cl. Auct.*, VII, 131 (Ennius).

31

Paulus, ex F., 24, 35 : ‘ Bilbit ’ factum est a similitudine sonitus, qui fit in vase. Naevius—

bilbit amphora.

inquit.

Cp. *Thes. Nov. Lat.*, ap. Mai, *Cl. Auct.*, VIII, 67.

32

Nonius, 207, 14 : ‘ Guttur ’ neutri est generis . . . masculino . . . Naevius—

Ingurgitavit usque ad imum gutturem.

²⁸ currum *cdl.* curru Ribb. insidet Fleckeisen
insidit *cdl.* trib. ‘ *Bell. Pun.* Hermann qui saturn. constit.
^{30a-c} e. V. L. a. p. *add. ex gloss.*

UNASSIGNED FRAGMENTS

28-9

Varro : At the entrance of the circus, from which the horses are sent off, is the place now spoken of as 'carceres' (the barriers), while Naevius calls it 'oppidum.' . . . The poet wrote 'oppidum' because the barriers at one time had pinnacles and towers so as to look like a wall:—

When the dictator ^a takes his seat in the chariot,
he is driven as far as the barrier.

Eating and drinking :

30a-c

Paulus : Says Naevius—

The cook ate Neptune, Ceres, Venus too
That had known Vulcan,^b Liber too he swallowed,
All at one go.

By Ceres he means bread, by Neptune fish, by Venus greens.

31

Paulus : 'Bilbit' is a verb formed because of its likeness to the sound which is made in a jar. Says Naevius—

The bottle guggles.

32

Nonius : 'Guttur' is of the neuter gender . . . masculine . . . in Naevius—

He gulped it in right to the back of his gullet.

^a Possibly T. Manlius Torquatus, who was made *dictator comitiorum ludorumque faciendorum causa* in 208 B.C.; or Q. Ogulnius Gallus, who was made *dictator Latinarum feriarum causa* in 257, in which case the fr. may belong to *The Punic War*; but the metre does not appear to be Saturnian. Cf. Cichor., *R. St.*, 55-6. Possibly from a *fabula togata*. The word *oppidum* really means *ob pedum* (πῆδον), 'on the ground.'

^b Hephaestus, husband of Aphrodite (Venus).

NAEVIUS

(B) EX TRAGOEDIIS?

33

Cicero, *Orat.*, 45, 152 : Nobis ne si cupiamus quidem distrahere voces conceditur . . . Naevius . . . —

quam numquam vobis Grai atque barbari

34

Festus, 424, 27 : ‘ Summussi ’ dicebantur murmuratores. Naevius—

Odi summussos ; proinde aperte dice quid sit quod times.

Cp. Paul., 425, 5.

35

Varro, *L.L.*, VII, 92 : Apud Naevium—
circumvenire video ferme iniuria . . .

‘ ferme ’ dicitur quod nunc ‘ fere.’

36

Servius auctus, ad *Aen.*, IV, 267 : ‘ Exstruis ’ a struice . . . Naevius . . . —

struix malorum

37

Hieronymus, ad *Heliodor. Ep.*, 3 : Naevius poeta inquit—
pati necesse est multa mortales mala.

38

Paulus, ex F., 279, 4 : ‘ Partus ’ et pro nascendo ponitur et pro parato. Naevius—

Male parta male dilabuntur.

Cp. Plaut., *Poen.*, IV, 2, 22 male partum male disperit.

³³ Grai vel Graii *cdd.* (grati *Abrinc.* graia *Flor.*) Graicis Ritschl

³⁴ odi, inquit, *Paul.*, *Fest.* quod *add.* S

³⁵ circum *Par. b.* ciccum *rell.* eccum *vulg.*

UNASSIGNED FRAGMENTS

(B) FROM TRAGEDIES?

33

Cicero : We do not allow ourselves to leave a hiatus even if we wish . . . Naevius . . .—

which never to you have Greeks and foreigners

34

Festus : ‘Summussi’ is a term which was used for murmurers. Naevius—

Mumblers I hate ; so plainly speak your fear.

35

Varro : In a passage of Naevius—

I see it commonly besets ^a unjustly . . .

‘ferme’ is a form used for ‘fere’ of modern usage.

36

Servius augmented, on ‘exstruis’ in Virgil : ‘Exstruis’ is from ‘struix.’ . . . Naevius . . .—

a heap of evils

37

Jerome : Says Naevius the poet—

many evils must mortals bear.

38

Paulus : ‘Partus’ is put both for a birth and for ‘procured.’ Naevius—

Ill-gotten gain is ill spent.

^a I read *circumvenire* (circumvent, cheat ?), but the meaning of the whole phrase is not clear ; *eccum venire* may be right but is hardly less obscure.

³⁸ male male p. delabuntur *cdd.* (m. m. p. m. delabuntur *Escorial*).

NAEVIUS

39

Isidorus, *Orig.*, V, 26, 17: 'Inter' pro 'e' . . .
Naevius—

mare interbibere.

40

Isidorus, *Orig.*, XIV, 8, 27: 'Confrages' loca, in quibus
undique venti concurrunt ac sese frangunt, ut Naevius ait—

<confrages> . . . in montes ubi venti frangebant
locum.

Cp. Schol. ad Lucan., VI, 126 (confraga sunt loca . . .).

41

Festus, 176, 18: 'Numero' . . . (178, 4) apud Naevium—
Neminem vidi qui numero sciret quicquid scito opust.

VARIA

SATURA

1

Festus, 340, 25: 'Quianam' pro quare et cur . . . apud
. . . Naevium . . . in Satyra—

Quianam Saturnium populum pepulisti?

⁴⁰ confrages *om. Isid., schol.* in montes <confragos>
Ribb. *qui reliqua seclud.* locum *om. schol.*

⁴¹ quicquid Buecheler qui quod *cd.* scito S scitu
Maehly scit *cd.* opust S id est opus *cd.*

VARIOUS

39

Isidore : ‘ Inter ’ for ‘ e ’ . . . Naevius

to drink up the sea.

40

Isidore : ‘ Confrages ’ ^a are places towards which winds rush together from all quarters and break, ‘ frangunt,’ themselves, as Naevius puts it—

To wind-bruised places and to mountains where
The gales did break and bruise the landscape.

41

Festus : ‘ Numero ’ . . . in a passage of Naevius—

I’ve seen no one who knew in its full number
All that a man need know.

VARIOUS

A MEDLEY

1

Festus : ‘ Quianam ’ is put for ‘ quare ’ and ‘ cur ’ . . . in a passage of Naevius . . . in *A Medley*— ^b

For why then did you rout Saturn’s people?

^a The more correct form was probably ‘ *conflages* ’ (Paul., ex F., 28, 25). I supply *confrages*, but otherwise give the quotation from Naevius just as it is found in both Isidore and the Scholiast on Lucan, VI, 126 (the Schol. omits *locum* also); both quote from the same source.

^b Nothing is known of this work; nor is the metre of the quotation certain.

NAEVIUS

CUM METELLIS ALTERCATIO

2

Pseudo-Ascon., ad Cic., *Verr.*, I, 10, 29 : Dictum facete et contumeliose in Metellos antiquum Naevii est—

Fato Metelli Romae fiunt consules.

Cui tunc Metellus consul iratus versu responderat senario hypercatalectico qui et Saturnius dicitur : 'Dabunt malum Metelli Naevio poetae.'

Cp. Caes. Bass., ap. *G.L.*, VI, 266, 5 s. K; Terent. Maur., ap. *G.L.*, VI, 400, 2515 s.; Mar. Plotin., ap. VI, 531, 17; Mar. Victor., ap. VI, 139, 19; Atil. Fortunat., ap. VI, 294, 4.

NAEVI EPIGRAMMA

3-6

Gellius, I, 24, 2 : Epigramma Naevi plenum superbiae Campanae, quod testimonium esse iustum potuisset nisi ab ipso dictum esset—

Immortales mortales si foret fas flere
flerent divae Camenae Naevium poetam.

Itaque postquamst Orchi traditus thesauro,
obliti sunt Romae loquier lingua latina.

² fiunt consules *cdd.* consules fiunt Mr.

⁴ Camenae *cdd.* Casmenae Mr.

⁵ Orchi *cd.* *Buslid.* orcho *rell.*

⁶ obliti s. R. l. l. l. *cdd.* oblitae Brachmann o. R. loquier
s. latina lingua *alii* Latina loquier l. Brachmann

^a Especially Q. Caecilius Metellus, consul in 206. Naevius' quarrel in the end caused his exile to Utica where he died.

VARIOUS

QUARREL WITH THE METELLI

2

Pseudo-Asconius: There is an old remark, witty and spiteful, made by Naevius against the Metelli—^a

It's fate that makes Metelli consuls at Rome.

Whereupon the consul Metellus answered him angrily in the hypercatalectic six-footed line which is also called 'Saturnian'—'The Metelli will make the poet Naevius rue it.'

NAEVIUS' EPITAPH

3-6

Gellius: There is Naevius' memorial inscription, full of Campanian haughtiness; it might well have been a truthful estimate of the man if it had not been written by himself—^b

If it were right for the immortal ones

To mourn for mortals,

Then for the poet Naevius would mourn

The Goddesses of Song.

And so when unto Death's own treasure-house

He was delivered,

Romans no longer did remember how

To speak the Latin tongue.

Cf. Fraenkel, in Paulys *Real-Encycl.*, Suppl.-B. VI, 623. Some doubt the genuineness of these lines.

^b Some doubt this—C. Thulin, *Ital. Satir. Poes. u. Prosa*, 34; M. Richter, *Comm. Phil. Jenens.*, XI, 2, 6; cf. W. Brachmann, 'Die Grabschrift des Naevius,' in *Philol. Woch.*, 1922, 1126; and in *Trans. and Proc. Amer. Phil. Assoc.*, XXV, 150 ff.

PACUVIUS

TRAGOEDIAE

ANTIOPA

Pacuvius' model was Euripides' Ἀντιόπη, and Cicero implies (*de Fin.*, I. 2, 4) that Pacuvius translated Euripides 'word for word.' There was a chorus of Theban elders, and the scene was apparently Thebes.

Hyginus, *Fab.*, 8: Eadem Euripidis, quam scribit Pacuvius.

Hyginus, *Fab.*, 8: Nyctei regis in Boeotia fuit filia Antiopa. Eius formae bonitate Iuppiter adductus gravidam fecit; quam pater cum punire vellet propter stuprum, minitans periculum Antiopa effugit. Casu in eodem loco quo illa pervenerat Epopeus Sicyonius stabat; is mulierem advectam domum matrimonio suo iunxit. Id Nycteus aegre ferens, cum moretur, Lyco fratri suo per obtestationem mandat, cui tum regnum relinquebat, ne impune Antiopa ferret. Huius post mortem Lycus Sicyonem venit. Interfecto Epopeo Antiopam vinctam abduxit. In Cithaerone parit geminos et relinquit.

1

Probus, ad Verg., *Ecl.*, II, 23 s.: Amphionem et Zethum Euripides, et apud nos Pacuvius—

Iovis ex Antiopa Nyctei

ait natos. Amphionem autem cantando potuisse armenta vocare testantur Thebae.

Hygin., *Fab.*, 8 *init.*: Pacuvius Hartung Ennius *Hygin.*

¹ *senar.* I. c. A. N. <nati duo> *constit.* Buecheler

TRAGEDIES

ANTIOPA

Hyginus takes his second version of the story of Antiopa from the prologue and action of Pacuvius' play; hence I have woven Hyginus' outline into the texture of the fragments. Cf. R., 281 ff.

Hyginus (on the story of Antiopa): The plot of Euripides' play is the same, and is one of which Pacuvius treats.

From the prologue :

Hyginus: Nycteus a king in Boeotia had a daughter Antiopa. Jupiter, attracted by the beauty of her person, made her heavy with child. When her father would have punished her for her disgrace, Antiopa fled from the danger which threatened her. It happened that Epopeus of Sicyon was standing at a place whither she too had come; he conveyed the woman home and united her to himself in marriage. Nycteus bore this ill, and on his deathbed made a solemn agreement with Lycus his brother, to whom he at that hour was bequeathing his kingdom, entrusting to him the task of preventing Antiopa from going unpunished. After Nycteus' death Lycus went to Sicyon. He killed Epopeus and took Antiopa away in bonds. On Cithaeron she gave birth to twin boys and deserted them.

1

Probus: Euripides, together with our own poet Pacuvius, says that Amphion and Zethus were—

Sons of Jupiter by Antiope, Nycteus' daughter;
and that Amphion could by his singing call his cattle to him
Thebes is a witness.

Prob., ad Ecl. : Post natos Amphionem autem add. Keil

PACUVIUS

Hygin., *Fab.*, 8 : Quos pastor educavit, Zetum et Amphionem nominavit.

Auctor, *ad Herenn.*, II, 27, 43 : Item verendum est, ne de alia re dicatur cum alia de re controversia sit . . . uti apud Pacuvium Zethus cum Amphione, quorum controversia de musica inducta est, disputationem in sapientiae rationem et virtutis utilitatem consumit.

2

Nonius, 190, 23 : ‘Armenta’ . . . feminino. . . Pacuvius—

Amphio

Tu cornifrontes pascere armentas soles.

Cf. Serv. auct., ad *Aen.*, III, 540.

3

Diomedes, ap. *G.L.*, I, 345, 2 : ‘Ineo, inis’ et ‘inito’ dicimus, ut Pacuvius in Antiopa—

Loca horrida initas.

4-6

Cicero, *de Div.*, II, 64, 133 : Pacuvianus Amphio—

Quadrupes tardigrada agrestis humilis aspera
capite brevi, cervice anguina, aspectu truci,
eviscerata inanima cum animali sono.

² tu curvifrontes p. a. s. *Serv. auct.* t. p. cornifrontes
s. a. *Non.* trib. ‘*Ant.*’ Welcker

⁵ capite brevi *cdd.* brevi c. Ribb.

PLAYS

Hyginus : These boys a shepherd brought up, and named Zethus ^a and Amphion.

Controversy between the twins on music and wisdom :

The author of ' *To Herennius* ' : Again we must fight shy of talking about a matter which is irrelevant to the subject of controversy . . . like the case of Zethus and Amphion in a play of Pacuvius ; between them it was a controversy about music which the poet staged, yet Zethus takes up all the dispute with thoughts on the theory of wisdom and the utility of virtue.

2

Nonius : ' Armenta ' . . . in the feminine. . . . Pacuvius—

Amphion ^b

You're wont to pasture cattle horny-browed.

3

Diomedes : For ' ineo, inis ' we also use the term ' inito, for example, Pacuvius in *Antiopa*—

Oft go you into places rough and rude.

4-6

Amphion offers the chorus a riddle (solution on p. 163) :

Cicero : Amphion in Pacuvius says—

Four-footed this, slow-stepping, haunting fields ;
Low set and rude, and grim to gaze on, short
In head, snaky in neck, and disembowelled,
Without breath, yet with breathing sound
endowed.

^a Priscianus, in *G.L.*, II, 36, 21, and Martianus Capella, III, 257 show that Pacuvius wrote the form Setus. Cf. R., 285.

^b The words at any rate suit this play and the character of Amphion ; R., 286.

PACUVIUS

7-10

Nonius, 170, 12 : ' Saeptuose,' obscure. Pacuvius Antiopa—

Chorus

Ita saeptuose dictio abs tete datur
quod coniectura sapiens aegre contuit.

Cicero, *l.c.* : Cum dixisset obscurius, tum astici respondent—

Non intelligimus, nisi si aperte dixeris.

At ille uno verbo—

Amphio

Testudo.

Non poteras hoc igitur a principio, eitharista, dicere ?

Cf. Soph., *Ichn.*, 292-305 (*Oxyrh. Pap.* IX, 55-6).

Eur., *Ant.*, 184 Ν μουσάν τιν' ἄτοπον εἰσάγεις ἀσύμφορον, | ἀργόν, φίλινον, χρημάτων ἀτημελή.

Cicero, *de Inv.*, I, 50, 94 : Amphion apud Euripidem, [item apud Pacuvium], . . . vituperata musica sapientiam laudat.

Eur., *Alex.* (?) 62 Ν μισῶ σοφὸν | ὄντ' ἐν λόγοισιν, ἐς δ' ὀνήσιν οὐ σοφόν.

Cicero, *de Orat.*, II, 37, 155 : Miror eur philosophiae sicut Zethus ille Pacuvianus prope bellum indixeris. Cicero, *de Rep.*, I, 18, 30 Atque idem. . . . Zethum illum Pacuvii nimis inimicum doctrinae esse dicebat.

Non., 170 : Pacuvius Scriverius Livius *cdd.*
⁷ saeptuose *cdd.* saeptuosa Ribb. dictione Ribb.
dictio *cdd.* tete Lips te *cdd.*
Cic., *de div.* : astici Orelli Attice Bothe alii alia
attici, artici, acciti *cdd.*

PLAYS

7-10

Nonius : ' Saeptuose,' obscurely. Pacuvius in *Antiopa*—

Chorus

Enclosed in such a barricade of words
Is this your riddle made ; and even a guess
Wise and prophetic scarcely can perceive it.

Cicero continues : When his words were thus too obscure,
then the townsmen ^a reply—

We do not understand, unless you speak
Your meaning openly.

Then Amphion in one word—

Amphion

Shellback.^b

Well then, my dear harpist, couldn't you have said that in
the beginning?

Controversy continued :

Cicero : Amphion in a play of Euripides [and also of Pacuvius] . . . disparages music and then praises wisdom.^c

Cicero : I wonder why it was that like the famous Zethus in Pacuvius you declared war, one might almost say, on philosophy; *and elsewhere* : And he also . . . used to say that your Zethus in Pacuvius was more unfriendly towards learning than a man should be.

^a The right reading, however, may be *Attici*; cf. Pease, *ed. Cic. de Div.*, p. 561. Zillinger, *Cic. u. d. Altröm. Dichter*, 125, n. 3 would put lines 7-8 after line 9, and he may be right.

^b Pun on *testudo*, a tortoise, and *testudo*, a harp.

^c Cp. Rhet., *ad Herenn.*, II, 27, 43, and Hor., *Epp.*, I, 18, 39 ff.

PACUVIUS

11

Gellius, XIII, 8, 4 : Item versus est in eandem ferme sententiam Pacuvi . . . —

Setus

Odi ego homines ignava opera et philosopha sententia.

Hyginus, *Fab.*, 8 : Antiopa Dircae uxori Lyci data erat in cruciatum. Ea occasionem nacta fugae se mandavit ; devenit ad filios suos.

12

Nonius, 139, 22 : ‘ Minitabiliter ’ pro ‘ minaciter ’ . . . —

Antiopa

minitabiliterque increpare dictis saevis incipit.

13-14

Persius, I, 77 : Sunt quos Pacuviusque et verrucosa moretur
Antiopa aerumnis ‘ cor luctificabile ’ fulta.

Schol. ad 77 : Antiopam verrucosam Persius dicit quae apud Dircen in squalore fuit servitio oppressa, sic—

illuvie corporis
et coma proluxa impexa conglomerata atque horrida.

Hyginus, *Fab.*, 8 : Ex quibus Zetus existimans fugitivam non recepit.

¹¹ *trib.* ‘ *Ant.* ’ Valckenaer

¹³⁻¹⁴ *trib.* *Pac.* ‘ *Ant.* ’ Jahn

sic *trib.* *Pac.* Mr.

PLAYS

11

Gellius: There is also a line ^a of Pacuvius expressing roughly the same sense . . . —

Zethus

I hate all men engaged in wicked works
And sermons philosophical.

Return of Antiopa to her sons' birthplace; she tells her pitiful tale:

Hyginus: Antiopa had been delivered to Dirce, Lycus' wife, to be tortured; but she, having gained an opportunity, betook herself to flight, and reached the place where her two sons were.

12

She tells of threats (of Nycteus, Lycus, or Dirce?):

Nonius: 'Minitabiliter' for 'minaciter' . . . —

Antiopa

And threateningly he began to noise
At me with savage jibes.

13-14

Persius: There are some who may dally over Pacuvius and his warty Antiopa, whose 'dolorificable heart' ^b was stayed on her troubles.

A scholiast on this passage: By 'warty Antiopa' Persius means her who was afflicted by slavery and squalor in Dirce's palace, thus—

In filthiness of body, with my hair
Unkempt and matted, flowing long and shaggy.

She is not recognised by Zethus:

Hyginus: Of her sons Zethus, thinking she was a runaway slave, refused to receive her.

^a Probably from Antiopa; Valckenaer, *Diatrib.*, 77; R., 287.

^b The phrase looks like a quotation from Pacuvius; it may belong to a later dialogue between Antiopa and her two sons.

PACUVIUS

15

Nonius, 73, 8 : ' Amolimini ' est recedite . . . —

Setus

Nonne vos hinc propere a stabulis amolimini?

16-17

Hyginus, *Fab.*, 8 : In eundem locum Dirce per bacchationem Liberi tunc delata est.

Servius auct., ad *Aen.*, XII, 605 (' flavos Lavinia crines ') : Antiqua lectio ' flores ' habuit, id est florulentos, pulchros; et est sermo Ennianus. . . . Pacuvius Antiopa—

Dirce

cervicum

floros dispendite crines.

18-20

Hyginus, *Fab.*, 8 : Ibi Antiopam repertam ad mortem extrahebat.

Marius Victorinus, ap. *G.L.*, VII, 77, 2 : Anapaesticum melos binis pedibus amat sensum includere, ut apud Accium. . . . Contra Pacuvius . . . noluit intra binos pedes . . . finire sensum, sed secundum Euripidem dactylicum metrum quod appellatur induxit . . . huiusmodi stasimo seu periodo usus—

Agite ite evolvite rapite, coma
tractate per aspera saxa et humum;
scindite vestem ocius!

Hyginus, *Fab.*, 8 : Sed ab educatore pastore adulescentes certiores facti eam esse matrem suam, celeriter consecuti matrem eripuerunt.

¹⁷ dispendite Ribb. dispergite Delrio disperdite
Serv.

¹⁸⁻²⁰ *trib.* ' *Ant.* ' Hartung

PLAYS

15

Zethus chases ^a Antiopa and the elders from the stalls :

Nonius : 'Amolimini' (get you gone) means draw back

. . . —

Zethus

What? Get you gone quickly from the stalls!
Away!

16-17

Dirce comes with a crowd of Maenads : ^b

Hyginus : Then Dirce also, in a frenzy of Bacchic celebrations of Liber, was brought to this same place.

An augments of Servius, on 'Lavinia her golden tresses,' in Virgil: An old reading had 'floros,' that is, flower-like, beautiful; it is, moreover, an Ennian usage. . . . Pacuvius in *Antiopa*—

Dirce

Let loose the flower-like tresses of your necks.

18-20

Dirce finds and seizes Antiopa :

Hyginus : There she discovered Antiopa and set about dragging her away to death.

Marius Victorinus : The anapaestic song usually completes any idea in two feet, in the works of Accius, for example. . . . But Pacuvius . . . did not choose to finish an idea within two feet, but after the example of Euripides introduced what is called dactylic metre, . . . and used the following kind of 'choral song' or 'period'—

Come you all! Move along! Seize her, roll her out! Haul her by the hair along the ground and over the rough rocks. Rend her garments, quickly!

Antiopa is rescued :

Hyginus : But the youths, informed by the shepherd who brought them up that she was their mother, quickly overtook them and rescued their mother.

^a Cp. Prop., IV (III), 15, 29; 30.

^b Who formed a '*parachoregema*' or subordinate chorus in this play.

PACUVIUS

21

Nonius, 238, 5: 'Attendere' est intendere . . . —

Sed cum animum adtendi ad quaerendum quid siet.

Cf. Eur., *Ant.*, 218 N?

22

Nonius, 64, 29: 'Propages' est series et adfixio continuo vel longe ducta . . . —

Antiopa

Salvete gemini, mea propages sanguinis!

23

Eur., *Ant.*, 20 N *φρονῶ δ' ἄ πάσχω καὶ τόδ' οὐ μικρόν* *κακόν*. Cf. 203.

Nonius, 447, 14: 'Frendere' alicubi cum gemitu vel iracundia miserum aut minax sonare . . . —

frendere noctes misera quas perpressa sum.

24

Charisius, ap. *G.L.*, I, 101, 17: 'Insomnia' . . . volunt grammatici . . . singulari . . . numero vigiliam significare, ut Pacuvius in *Antiopa* dixit—

. . . perdita inluvie atque insomnia,

25

Nonius, 447, 14: 'Frendere' . . . —

. . . fruges frendo sola saxi robore.

²¹ animum Iun. animo *cdl.*

PLAYS

21

The brothers are about to hear the shepherd :

Nonius : ‘ Attendere ’ means ‘ intendere ’ . . . —

But when I have bent
My thoughts to seeking what the matter means,

22

Antiopa greets her sons :

Nonius : ‘ Propages ’ is a connected series drawn out without a break, or at great length . . . —

Antiopa

Good day, dear twin boys, prolongation of my blood !

23

She tells them her story : her captivity :

Nonius : ‘ Frendere ’ (to gnash, grind) in some passages means to make a sound of pity with a groan, or a threatening sound with anger . . . —

To grind my teeth at nights which I endured
In misery.

24

Charisius : Insomnia. . . . The grammarians would have it that this word . . . used as a noun in the singular number means wakefulness, as Pacuvius uses it in *Antiopa*—

forlorn in dirt and sleeplessness,

25

How she lived after her escape :

Nonius : ‘ Frendere ’ . . . —

Alone I ground the grain with hard strong stones.

PACUVIUS

26

Varro, *R.R.*, I, 2, 5 : En ibi tu quicquam nasci putas posse aut coli natum ? Verum enim est illud Pacuvii—

sol si perpetuo siet,

27

Festus, 532, 27 : ‘Torrens’ participialiter pro exurens ponitur, ut est apud Pacuvium in Antiopa—

flammeo vapore torrens terrae fetum exusserit.

28

Varro, *l.c.* : aut nox, flammeo vapore aut frigore terrae fructus omnes interire. *Id.*, *L.L.*, VI, 6 : ‘Nox.’ . . . ut Pacuvius ait—

omnia nocti ni interveniat sol pruina obriguerint.

Quod nocet nox.

Cp. Suet. ap Isidor., *de N.R.*, 44, 74; *Orig.*, XIII, 21.

Hyginus, *Fab.*, 8 : Dirceam ad taurum erinibus religatam necant. Lycum eum occidere vellent, vetuit eos Mercurius et simul iussit Lycum concedere regnum Amphioni.

²⁶ siet Bothe sit Varro

Varro, VI, 6 : Pacuvius S Catullus *cdd.*

²⁸ omnia nisi i. s. p. o. Varro nocti ni interveniat,
fructus per pruinam obriguerint Ribb. *sec.* S

PLAYS

26

Unplaced fragments : ^a

Varro, speaking of the arctic regions : Listen, do you think that anything can germinate there, or that it can be matured if it does germinate ? Surely not, for that saying of Pacuvius is true—

. . . Should there be for ever sunshine,

27

Festus : ‘Torrens.’ A participial form put for ‘burning up,’ as we find in a passage of Pacuvius in *Antiopa*—

With flaming steam it would burn up and scorch
The earth’s fat brood.

28

Varro goes on : Or if it were always night, all the fruits of the earth perish through flaming steam or cold. *But Varro apparently comes nearer to Pacuvius’ words in the following—* ‘Night.’ . . . As Pacuvius says,—^b

Unless the sun broke in upon the night
All things with frost would stiffen dead.

That which is ‘noxious’ is ‘nox.’

Fate of Dirce ; conclusion :

Hyginus : Dirce they tied by her hair to a bull and so murdered her. But when they had a mind to kill Lycus too, Mercury ^c forbade them, but at the same time ordered Lycus to yield his kingdom to Amphion.

^a Sometimes assigned to the controversy between the brothers—R., 289.

^b Whether the next words of Varro are really a direct quotation from Pacuvius is unknown, but it is likely.

^c Represented on the stage as *deus ex machina* or *ex pegmate*.

PACUVIUS

ARMORUM IUDICIUM

Based chiefly on Aeschylus' "Ὀπλων Κρίσις, with certain points perhaps taken from Arctinus. The plot extends from the funeral games held at the grave of Achilles to the death of Ajax and the question of his burial. In order to decide who should receive the arms of Achilles, Agamemnon held a contest and on the advice of Athena awarded the prize to Ulysses. Ajax was so deeply mortified that he became mad,

29

Nonius, 475, 18 : 'Paenitebunt.' Pacuvius in *Armorum Iudicio* prologo—

nunc paenitebunt liberi grato ex loco.

30

Charisius, ap. *G.L.*, I, 195, 1 : 'Abhinc.' Pacuvius in *Armorum Iudicio*—

Agamemno

. . . seque ad ludos iam inde abhinc exerceant.

31

Nonius, 415, 28 : 'Vesci' . . . —

Qui viget, vescatur armis, id percipiat praemium.

Non., 475 : paenitebunt Quich. -bant (-bat) *cdd.*
 prologo nunc *cdd.* proloqui non G. Hermann paenite-
 bunt libunt libere *cdd. scclud.* libunt Hermann grato *cdd.*
 ingrato Hermann libere i. Mr.

³⁰ seseque Hermann

³¹ id *vulg.* it *vel* ut *cdd.* et *coni.* Ribb.

PLAYS

THE AWARD OF THE ARMS

and during the night, left his tent, and slaughtered numbers of sheep that belonged to the Greeks, believing them to be his enemies. When he awoke next morning and saw what he had done, he slew himself with the sword which Hector had once given him.

It appears from the fragments that Pacuvius made the contest for the arms the main part of the play. Cf. R., 218 ff.

29

From the prologue :

Nonius : ' Paenitebunt.' Pacuvius in *The Award of the Arms*, in the prologue—^a

As free men, in that glad estate of theirs,
They'll now be sorry.

30

Agamemnon makes proclamation of games ; the prize to be Achilles' armour :

Charisius : ' Abhinc.' Pacuvius in *The Award of the Arms*—

Agamemnon

. . . And from this very moment
Let them now train their bodies for the sports.

31

Nonius : ' Vesci' . . . —

He who has strength may take his fill of weapons ;
Those let him win as prize.

^a Readings and meaning doubtful; the reading *prologo* is doubtful because it is not Nonius' custom to mention prologues of plays when he quotes from them.

PACUVIUS

32

Nonius, 473, 13 : ' Certatur ' pro certat . . . —

Aiax

An quis est qui te esse dignum quicum certetur
putet?

33

Festus, 386, 2 : ' Reapse ' est reipsa . . . —

. . . si non est ingratum reapse quod feci bene.

Cp. Paul, 387, 1.

34-5

Festus, 390, 18 : ' < Reses et residuus dicitur ignavus, quia >
residet. Accius * * * * Pacuvius in Arm<orum Iudicio> —

tuque te
desider<e residem . . . > nos hic esse mā< . . .

36

Nonius, 507, 24 : ' Moneris ' pro monueris . . . —

Agamemno

. . . Dic quid faciam; quod me moneris effectum
dabo.

³⁴⁻⁵ *varia docti*

³⁶ dic me quid faciam *vel* dice quid vis faciam *coni.* Ribb.

^a Cp. Ov., *Met.*, XIII, 5 ff. R., 218-19.

^b Or, ' if it is not a thankless thing in the very fact that I
have done well.' Cp. Ov., *Met.*, XII, 13-14.

PLAYS

32

Ajax refuses the conditions and scorns Ulysses as a competitor : ^a

Nonius : ' Certatur ' for ' certat ' . . . —

Ajax

And is there any one could deem you worthy
To be a man with whom he might compete ?

33

Ajax claims that he has already earned the arms in warfare :

Festus : ' Reapse ' means ' reipsa ' . . . —

if the service I have rendered
Is not in very fact a thankless one.^b

34-5

He jeers at Ulysses and how he shirked his duty by feigned madness : ^c

Festus : ' Reses ' and ' residuus ' are terms applied to a dastard, because ' residet,' 'he sits and waits.' Accius
* * * * * Pacuvius in *The Award of the Arms*—

. . . For your part, you
Preferred to be a laggard and a loungers
Though we were here . . .

36

Agamemnon promises to follow Athena's ^d advice :

Nonius : ' Moneris ' for ' monueris ' . . . —

Agamemnon

Tell me what I should do ; I'll give effect
To that which you advise.

^c Ov., *Met.*, XIII, 7, 9, 36 ff.

^d See next note. Athena's answer was apparently an order to set up a special court.

PACUVIUS

37-8

Nonius, 261, 13 : 'Cernere,' iudicare . . . —

. . . Et accum et rectum est quod tu postulas ;
iurati cernant.

39-40

Nonius, 89, 5 : 'Causari,' causam dicere vel defendere . . . —

. . . qui sese adfines esse ad causandum volunt
de virtute is ego cernundi do potestatem omnibus.

41

Cicero, *Orat.*, 46, 155 : At ille alter in Chryse. . . . Nee enim dixerim tam libenter 'armum iudicium' etsi est apud eundem—

. . . Nihilne ad te de iudicio armum accidit ?

42

Nonius, 126, 18 : 'Inaudire,' audire . . . —

Quod ego inaudivi accipite et quid sit facto opus
decernite.

³⁷ tu *add.* Mr. <id> quod p. Onions <hoc>
q. p. Hermann <Nestor> quod *con.* Ribb.
⁴¹ *trib.* 'Arm. Iud.' Ribb. 'Teuc.' Piderit

^a Ribbeck, 220, takes these to be a jury of Trojan prisoners appointed at Nestor's suggestion to make the decision. He thus makes the preceding fr. a request to Nestor for advice.

PLAYS

37-8

Nonius : 'Cernere,' to judge . . . —

What you request is fair and righteous ;
Let them ^a be sworn and judge.

39-40

Agamemnon permits 'legal advisers' :

Nonius : 'Causari,' to plead or defend a cause . . . —

To all who wish to be associates
In pleading a man's cause—I give them all
The rightful power to make due trial of merit.

41

A request to a messenger (?) for news about the trial :

Cicero : But that other famous poet in *Chryses* has . . .
(see pp. 200-1). Nor would I be so willing to say 'armûm iudicium,' although armûm occurs in a passage ^b of that same author, thus—

Has no news come to your ears touching the award
of the arms ?

42

From a messenger's reply ? :

Nonius : 'Inaudire,' to hear . . . —

Take heed to what my ears have heard, and then
Decide what must be done.

^b The attribution is probable, but the fr. might come from *Teucer* (see pp. 286 ff.) and be spoken by Teucer to Telamon.

PACUVIUS

43-4

Festus, 534, 22 : 'Torvitas' a ferocia taurorum dicta est. Pacuvius in *Armorum Iudicio*—

. . . feroci ingenio, torvus, praegrandi gradu ;

et—

cum recordor eius ferocem et torvam confidentiam.

45

Suetonius, *Div. Iul.*, 84 : Inter ludos cantata sunt quaedam ad miserationem et invidiam caedis eius accommodata ex Pacuvi *Armorum Iudicio*—

Aiax

. . . men servasse ut essent qui me perderent ?

Cp. App., *Bell. Civ.*, II, 146 ; Cic., *Phil.*, II, 3, 5.

46

Nonius, 246, 3 : 'Adtollere,' adferre . . . —

(A) Pro imperio agendum est. (B) Quis vetat quin adtolat ?

Cf. Soph., *Ai.*, 1047 s.

47-8

Nonius, 123, 33 : 'Icit' significat percutit, ab ictu . . . —
Nam canis, quando est percussa lapide, non tam illum adpetit
qui sese icit, quam illum cumpse lapidem, qui ipsa icta est, petit.

⁴⁶ quin Linds. qui ne Ribb. quisne *cdd.* attolat
Buecheler attollat *cdd.* qui vetat | ne quis attollat G.
Hermann ne quis attollat veta Grotius (veto Vossius)
fortasse attolas

⁴⁸ sese Vossius sed Ritschl ses *Lu.1* se G.
cumpse Vossius cumpsum *coni.* Linds. cum ipsum
cdd. se icit quam illunc cumpse G. Hermann

PLAYS

43-4

He describes the trial ; threatening behaviour of Ajax :

Festus : 'Torvitas' is a term derived from the ferocity of 'tauri,' bulls. Pacuvius ^a in *The Award of the Arms*—

In temper grim, a bully ^b with big stride ;
and—

when I recall to mind

His grim and bullying arrogance.

45

From a speech made by Ajax before taking his own life :

Suetonius, on the funeral games in honour of Julius Caesar :
During the games some words, adapted from *The Award of the Arms* of Pacuvius, were sung to music with the purpose of inciting pity and loathing for his murder, thus—

Ajax

Ah! Did I save those men that they might be
Men who would ruin me?

46

Orders were given to deprive Ajax's corpse of funeral rites :

Nonius : 'Adtollere,' to bring to . . . —

(A) We must do according to command.

(B) Who is it forbids him ^c to bring up the corpse?

47-8

Unplaced fragment :

Nonius : 'Icit' means strikes, from 'ictus' . . . —

For when a dog is struck by a stone, it attacks not so much him who strikes it as that same stone by which it was struck.

^a The two frs. certainly come in the order given by Festus, but the first may be a senarius and may thus not belong to the messenger's part at all.

^b There is possibly a definite connexion between 'bully' and 'bull'; but there is none between 'torvus' and 'taurus.'

^c Teucer.

PACUVIUS

ATALANTA

Not much can be made of this play. The title of it and the mention of Parthenopaeus in one of the fragments show that the main theme is about Atalanta, daughter of Iasius (Iasus, Iasion) in Arcadia, whose son, by Meleager or by Meilanion or by Ares, was exposed, and was reared by shepherds who called him Parthenopaeus. He must have travelled in search of his mother, but we have no details of the story. Apollodorus, III, 9, 2, 5, tells how Atalanta was invited with her parents, and was persuaded by her father to marry the winner of a race. If Parthenopaeus took part in it (see lines 68-9) and won before he was recognised by his mother, then Atalanta was put in the same position as Auge, daughter of Aleus of Tegea. The troubles of Auge may well have formed a

49

Schol., ad Verg., *G.*, I, 18: 'Tegeae' . . . Item Tegeaea Arcadiae civitas, ut apud Pacuvium in Atalanta—

Tegeaea Arcadiae civitas

et reliqua.

50

Festus, 498, 18: 'Sexu' . . . Pacuvius in Atalanta—
triplicem virili sexu partum procreat.

51

Nonius, 495, 6: Accusativus numeri singularis positus pro genetivo plurali . . . (495, 29): Pacuvius Atalanta—

parentum incertum investigandum gratia.

^a So I suggest. Contrast R., 313.

^b Aleus had four sons in all.

PLAYS

ATALANTA

secondary and roughly parallel theme in Pacuvius' plot. Auge's son by Hercules was exposed and reared by shepherds who called him Telephus. Telephus went in search of his mother, and in return for services rendered to Teuthras king of Mysia, received the kingdom and a bride—Teuthras' adopted daughter, who was Auge, exiled from her native land. Auge, determined not to marry any man, tried to kill Telephus in the marriage chamber, but was prevented by divine intervention. When Telephus would have killed her, she called on Hercules and blurted out the truth about Telephus, who recognised his mother and took her home. Whether Pacuvius' model was Aeschylus' *Ἀταλάντη* is unknown. R., 310 ff.

49

Prologue, first line? ^a Aleus, king of Tegea :

A scholiast on 'Tegeaeae' in Virgil: So also 'Tegeaeae' state in Arcadia, for example in a passage of Pacuvius in *Atalanta*—

The Tegeaeae state in Arcadia

and the rest.

50

Prologue ; Aleus' children, including Auge, mother of Telephus, and Iasus, father of Atalanta :

Festus : 'Sexu.' . . . Pacuvius in *Atalanta*—

Three ^b times she bore a child, in sex a boy.

51

Prologue ; Parthenopaeus is travelling in search of his mother Atalanta, who had exposed him as a baby :

Nonius : The accusative ^c of the singular number put for the genitive plural. . . . Pacuvius in *Atalanta*—

for the sake of tracing his parents whom he knew not for sure.

^c In the fragment, *incertum* and *investigandum* are of course genitives plural.

PACUVIUS

52-3

Nonius, 226, 29 : ' Stirpem ' . . . masculino. . . . Pacuvius Atalanta—

Parthenopaeus

Dubito quam insistam viam
aut quod primordium capissam ad stirpem ex-
quirendum.

54

Nonius, 490, 10 : ' Itiner ' pro iter . . . —
Dolet pigetque magis magisque me conatum hoc
nequiquam itiner.

55

Nonius, 262, 5 : ' Confidentia ' rursum temeritas, audacia . . . —
Gradere atque atrocem coerce confidentiam.

56

Nonius, 116, 23 : ' Geminitudinem . . . —

Atalanta

Habeo ego istam qui distinguam inter vos geminitudinem.

⁵⁵ confidentiam idem lib. inprobus *e. q. s. Bern.* 83 *Gen. Lu.* 1 lib. X inprobus *G* idem < > idem lib. X Gerlach *vocabula* inprobus *e. q. s. trib. Lucil.* D (I.) idem : ' liber, inprobus Linds. *qui trib. Pacuv.*

PLAYS

52-3

Pathenopaeus is doubtful of his quest :

Nonius : ' Stirpem ' . . . in the masculine. . . . Pacuvius
in *Atalanta*—

Parthenopaeus

I am in doubt

What road to tread, or what beginning seize
In seeking out my parentage.

54

He is discouraged :

Nonius : ' Itiner ' for ' iter ' . . . —

Sorrow and pain distress me more and more
That I attempted all in vain this journey.

55

*Later (metre has changed) Parthenopaeus is impatient with his
companion (Telephus^a) :*

Nonius : ' Confidentia ' also means rashness, boldness . . . —

Step on! And check your wicked self-assurance! ^b

56

*They meet Atalanta. She suspects that one of them is her
son :*

Nonius : ' Geminitudinem ' (twins) . . . —

Atalanta

I know how I between you may distinguish
That twinship^c which is yours.

^a Telephus also went in search of his mother Auge who had exposed him. Hygin., *Fab.*, 99; R., 310-311.

^b Lindsay here assigns to Pacuvius the next clause in Nonius, which I (with Marx) have assigned to Lucilius (see *Remains of Old Latin*, Vol. III).

^c *geminitudo* may mean the likeness or the difference between twins.

PACUVIUS

57-8

Nonius, 84, 31 : 'Cette' significat dicite vel date, ab eo quod cedo . . . —

. . . is vestrorum uter sit cui signum datum est, cete.

59

Festus, 572, fin. : 'Ungulus' Oscorum lingua anulus . . . —

Parthenopaeus

Suspensum in laevo brachio ostendo ungulum.

60

Nonius, 182, 1 : 'Tristitas' pro tristitia . . . —

Parthenopaeus

Quid istuc est? Vultum alligat quae tristitas?

61

Nonius, 159, 38 : 'Porcet' significat prohibet . . . —

Atalanta

Mi gnate, ut verear eloqui porcet pudor.

⁶⁰ alligat quae Iun. alligateque *cdd.* quae caligat
Buecheler tristitas S tristities Bothe (*item in lemm.*)
tristitias *cdd.* (*item in lemm.*)

PLAYS

57-8

She asks to see the bracelet which she had given to Parthenopaeus :

Nonius : 'Cette' means 'tell' or 'give,' from the word 'cēdō' . . . —

Of you two which is he to whom was given
The token? Tell me!

59

A little later (change of metre); Parthenopaeus shows the token :

Festus : 'Ungulus' in the Oscan tongue means a ring . . . —

Parthenopaeus

The ring I show,^a there! hung on my left arm.

60

Parthenopaeus to Atalanta, who shrinks from telling how he became her son by Meleager (?) and was exposed :

Nonius : 'Tristitas' for 'tristitia' . . . —

Parthenopaeus

What trouble's there? What sadness knits your
brows?

61

Atalanta is ashamed :

Nonius : 'Porcet' (holds back) means prevents . . . —

Atalanta

My son, shame holds me back so that I dread
To speak it out.

^a We might read *ostende* and give the line to Atalanta.

PACUVIUS

62-3

Nonius, 505, 16 : ' Expedibo ' pro expediam . . . —

Atalanta

nam quod conabar, cum interventum est, dicere
nunc expedibo.

64-5

Nonius, 486, 1 : ' Parti ' et ' partuis ' pro partus . . . —

Ubi ego me gravidam sentio adgravescere
propinquitate parti,

66

Nonius, 382, 5 : ' Rimari ' dicitur scrutari, quaerere . . . —

Cum incultos pervestigans rimarem sinus,

67

Nonius, 429, 1 : Urbs est aedificia, civitas incolae . . . —

Nuntius

Hic sollicita studio obstupida suspenso animo civitas

⁶⁷ hic *Escorial*. 1, *Par.* hil *rell.* (nihil *G.1* ?) hiat *Ribb.*
nil *Iun.* nunc *Bothe* suspenso *cdd.* suspensa
Maehly

^a According to Apollodorus, III, 9, 2, Atalanta, having found her own parents, agreed to marry the winner of a race, If Parthenopaeus took part in it and won (but cf. lines 68-9),

PLAYS

62-3

After some interruption :

Nonius : ' Expedibo ' for ' expediam ' . . . —

Atalanta

For now

I will disclose what I was trying to say
When interruption came.

64-5

Atalanta tells of the birth of Parthenopaeus :

Nonius : ' Parti ' and ' partuis ' for ' partus ' . . . —

When I did feel me growing big and heavy
In near approach of childbirth,

66

She sought the loneliness of wild places :

Nonius : ' Rimari ' is a term used for to search carefully,
seek . . . —

When I in thorough search did pry into untilled
hollows,

Traces of further scenes. (A) A race : ^a

67

Nonius : A town is the buildings, the state is the
inhabitants . . . —

Messenger

And then the state, with minds all thrilled and
dazed,
Hanging in doubt and eagerness

Atalanta was in the same position as Auge with regard to
Telephus (see p. 181); and if such a situation came in this
play, it would come before the recognition of Parthenopaeus
by Atalanta. Cf. R., 314 ff.

PACUVIUS

68-9

Nonius, 65, 1 : 'Praegradat,' antevenit; dictum a gradu . . . —

. . . extremum intra camterem ipsum praegradat Parthenopaeum.

70

Nonius, 450, 25 : 'Abdicare' . . . rem quamlibet negare . . . —

Mortem ostentant, regno expellunt, consanguineam esse abdicant.

71

Nonius, 109, 24 : 'Famulitas' . . . —

quas famulitas vis egestas fama formido pavor

72-3

Nonius, 257, 53 : 'Callet' significat scit, hoc est calliditate, quae est urbana scientia . . . —

. . . Omnes, qui tamquam nos serviunt sub regno, callent domiti imperia metuere.

Non., 65 : Atalanta Iun. Tantalos *cdd.*

⁶⁸⁻⁹ Parthenopaeum praegradat Quich.

⁷² <severo> serviunt Ribb.

⁷³ domiti imperium Onions domiti imperio Bothe
dominum imperia Mercier dominum imperium N. Faber
domitum imperio *cdd.* (imperium *Bern.* 83)

PLAYS

68-9

Nonius : ' Praegradat ' (outpaces), comes before; derived from ' gradus ' (pace, step) . . . —

About the farthest point within the bend
Even Parthenopaeus he outpaces.

(B) *Auge and Telephus ?*

70

Auge tells how she had to flee after giving birth to Telephus by Hercules ?

Nonius : ' Abdicare ' . . . to deny (applied to anything whatever) . . . —

Death dangled they before me, from the realm
Thrust me, disclaimed that I was kindred blood.

71

Her hardships ? :

Nonius : ' Famulitas ' . . . —

Women ^a whom thralldom violence and need,
And scandal, shame and dread

72-3

Nonius : ' Callet ' (is thick-skinned, hardened) means knows, that is by ' calliditas,' which is smart shrewdness . . . —

All who, like us, are slaves unto dominion,
Are tamed and hardened to respect commands.

^a If *quas* is right, the quotation may refer to both Auge and Atalanta.

PACUVIUS

74

Nonius, 378, 7 : ' Plaga ' aliquando pars lecti, aliquando omnis . . . —

. . . etsi metuo picta de palla plagam,

ut sit plaga quem nunc dicimus clavum.

75

Nonius, 322, 14 : ' Insolens ' rursus non solens . . . —

Quae aegritudo insolens mentem attemptat tuam?

76

Nonius, 512, 31 : ' Aequiter ' pro aeque . . . —

Concertare ac dissentire partim da rursus aequiter.

77

Nonius, 355, 27 : ' Occupare ' est rursus detinere . . . —

semper satis agere ut ne in amore animum occupes.

⁷⁴ palla (pluma *olim*) plagam Ribb. plaga pallam *cdd.*
seclud. pallam Mr. plaga fallam *coni.* Linds. *cp. Non.*,
109, 16

⁷⁶ concertare *cdd.* concentrare Ribb. consentire
Scrivenerius partim *cd.* 1471 partes Mr. parti ac
Ribb. partem *cdd.* da rursus Bothe dare ius
Vossius da cursum *cdd.*

⁷⁷ semper satis Linds. semper sat Bothe super satis
agere *cdd.*

^a Auge intended to kill him in the marriage chamber—
see notice on p. 181.

PLAYS

74

Telephus, betrothed to Auge whom he does not know to be his mother, has a presentiment that the marriage-bed will do him harm ? :^a

Nonius : ' Plaga ' sometimes means part of a couch, sometimes the whole of it . . . —

although I fear

Lest from the broidered netting of the bed

There fall indeed a net.^b

so that here ' plaga ' is what we now call ' clavus,' a woven stripe.

(C) *Various.*

75

The chorus speaks ? :

Nonius : ' Insolens ' again means ' non solens ' (unwonted) . . . —

What unwonted sorrow assails your mind?

76

From a dispute :

Nonius : ' Aequiter ' for ' aeque ' . . . —

. . . Grant me in fair return the right

To argue with you and in part dissent.

77

Moral on the troubles of Atalanta and Auge ? :

Nonius : ' Occupare ' again means to hold back . . . —

At all times to take busy care that you

Do not engage your mind in love.

^b I adopt Ribbeck's reading, but the meaning is obscure. There is probably a pun or a proverb or both; *plāga*, region; net or snare; bed-curtain; *plāga*, a blow; *palla*, mantle; shirt, curtain; *clavus*, nail; purple stripe on a tunic or (rarely) a cloth; used also for the whole tunic.

PACUVIUS

78

Nonius, 481, 23 : 'Potior illam rem' pro 'illa re potior'
 . . . —

Tegeae nunc nemoralis regnum potitur transmissu
 patris.

CHRYSES

Orestes and Pylades carried off Iphigenia and the statue of Diana of Taurica. A fair wind brought them to Sminthe Island (which is unknown) where dwelt Chryses the elder, a priest of Apollo. He was father of Astynome (Chryseis), who, once the property of Agamemnon, had been restored pregnant by him to Chryses. When her child was born, Chryseis had called him Chryses (the younger) and had said that the babe's father was Apollo. Orestes and Pylades craved the protection of Chryses the younger against their pursuer Thoas king of Taurica. Chryses, after a refusal, relented when he heard from Chryseis that Orestes and Iphigenia were son and daughter of

79

Eur., *Iph. Taur.*, 1386-7 ναῦται νεώς | λάβετε κώπης ῥοθιά
 τ' ἐκλευκαίνετε.

Festus, 490, 15 : 'Spira' funis nauticus in orbem convolutus. . . . Pacuvius—

Orestes

. . . Quid cessatis, socii, eicere spiras sparteas?

⁷⁸ Tegiae n. n. Ribb. Tegiae memoravi nunc Buecheler
 regi ut memoravi, is nunc Bothe regi id memora, qui nunc
 Vossius regi Meleagro: is nunc Grotius regi ut
 memorabis nunc *cdd.* fortasse regis ut memorant nunc r.

^a A guess of Ribbeck's; the beginning of the fr. is corrupt.

PLAYS

78

A son of Aleus rules in Tegea after the death of his father :

Nonius : 'Potior' with the accusative instead of the ablative . . . —

Now by bequest he occupies his father's kingdom of wooded Tegea.^a

CHRYSES

Agamemnon, and that Agamemnon was his father. With the help of the younger Chryses Orestes slew Thoas and with Pylades and Iphigenia came safely to Mycenae.

The plot of Pacuvius' play falls within the limits of this story (Hygin., *Fab.*, 121). The title suggests that the model was Sophocles' *Χρυσής*, but lines 107–15 suggest at least a contamination with Euripides' *Χρυσίππος*, R., 248 ff., and some material comes perhaps from *Ἰφιγ. ἡ ἐν Ταύροις*.

Scene—Sminthe Island. Chorus probably of priests, with a parachoregema of Thoas' satellites.

79

Orestes and Pylades, pursued by Thoas, have landed on Sminthe Island. Orestes describes the dangers he experienced in stealing the image of Diana ? : ^b

Festus : 'Spira' . . . a ship's rope wound up into a coil. . . . Pacuvius—^c

Orestes

'Comrades, be you not slow to cast overboard
The coils of twisted broom.'

^b There is nothing to show the context, but I put these first three frs. here for want of a better place. See Eurip., *Iph. Taur.*, 1379 ff.

^c Probably in this play. It may be Orestes actually landing on Sminthe, not Orestes telling of his exploit.

PACUVIUS

80

Priscianus, ap. *G.L.*, II, 254, 5 : Quidam tamen veterum et hoc ossu et hoc ossum proferebant, unde Pacuvius in Chryse—
ossuum inhumatum aestuosam aulam

81

Eur., *Iph. Taur.*, 1393 λάβρω κλύδωνι συμπεσοῦσ' ἡπείγετο.
1396-7 . . . εἰς δὲ γῆν πάλιν | κλύδων παλίσρους ἦγε ναῦν.

Nonius, 484, 12 : 'Aesti' pro 'aestus.' Pacuvius Chryse—
aesti forte ex arido

82-3

Cp. Eur., *Iph. Taur.*, 1487 ἔτ' ὦ προαί, ναυσθλοῦσθε τὸν
'Αγαμέμνονος | παῖδ' εἰς Ἀθήνας.

Nonius, 488, 10 : 'Flucti' pro fluctus . . . —

Interea loci

flucti flacciscunt, silescunt venti, mollitur mare.

Cp. Cic., de *Orat.*, III, 42, 167.

84

Gellius, IV, 17, 15 : Id ipsum . . . verbum (sc. iacio) M.
Cato sub alia praepositione dicit . . . et Pacuvius in Chryse—

Pylades

Idae promunturium quoius lingua in altum proicit.

85-6

Nonius, 467, 7 : 'Aucupavi,' activum positum pro passivo
...

. . . Incipio saxum temptans scandere
vorticem in summum inde in omnes partes prospec-
tum aucupo.

⁸⁰ aulam Ribb. auram *cdd.*

⁸⁴ Idae Voss. id *cdd.*

⁸⁶ in summum inde Mercier summusque in omnes Bothe
(in omnes Lips) *alii alia* in summis dein hominis *cdd.*

PLAYS

80

Rough seas delay them :

Priscianus: Still some old writers used to inflect 'os' from a nominative 'ossu' and from a nominative 'ossum.' Hence the gen. plur. form 'ossuum' in Pacuvius, in *Chryses*—

sea-battered urn ^a of bones unburied

81

Nonius: 'Aesti' for 'aestus' (tide). Pacuvius in *Chryses*—

After dry ebb a flood-tide, so it happened,

82-3

After the delay :

Nonius: 'Flucti' for 'fluctus' . . . —

Meanwhile the billows droop and drop, the winds
Fall quiet, the sea sinks soft.

84

*Pylades describes how he has climbed a cliff, and has seen
Thoas' ships coming in pursuit :*

Gellius: That very verb 'iacio' is used by Marcus Cato with another prefix . . . and likewise Pacuvius in *Chryses*—

Pylades

A headland of Ida whose tongue throws out into
the deep.

85-6

Nonius: 'Aucupavi,' an active form put for the deponent . . . —

Assailing the rock I began to climb to the very top
and from there I caught an outlook on every side.

^a Or accept *auram* of the *cdd.*—'reeking breath of bones unburied.' I take it Orestes relates the disaster described in Eur., *Iph. Taur.*, 1379 ff.

PACUVIUS

87

Festus, 510, 28 : 'Specus' feminino genere pronuntiabant antiqui . . . —

Est ibi sub eo saxo penitus strata harena ingens specus.

88

Censorinus, ap. *G.L.*, VI, 613, 6 : 'Tetrametros,' qui Latine quadratus vocatur, choricus talis est—

Orestes

Tela, famuli, tela propere ferte ! Sequitur me Thoas.

89

Nonius, 74, 1 : 'Adiutamini' pro adiutate . . . —

Adiutamini et defendite !

Cp. Donat., in Ter., *Adelph.*, prol., 16.

90

Nonius, 415, 28 : 'Vesci' . . . —

. . . fugimus qui arte hac vescimur.

91-2

Nonius, 101, 23 : 'Deiugare,' deiungere, separare, dissociare . . . —

Orestes

perque nostram egregiam unanimitatem quam
memoria
deiugat.

Cp. Non., 142, 24.

⁸⁸ ferte *add.* Mr. tela propere tela Lips tela tela
propere Bothe *fortasse* tela tela, f., t. p. s. m. T.

⁸⁹ adiutamini *Non.* adiuta mihi *Donat.*

⁹⁰ fugimus qui arte hac *cdd.* fugimus : arte (fugimusque
arte *olim*) Ribb.

⁹¹⁻² egregiam u. *cdd.* 101, 142 unanimitatem e. Ribb.
fortasse recte quam memoria *cdd.* 101, 142 quam nec
memoria Ribb. immemoria Vossius

PLAYS

87

He saw a hiding-place :

Festus : 'Specus' was used in the feminine gender by archaic writers . . . —

There is beneath that rock a mighty cavern,
Sand-strewed ^a and reaching far within.

88

Orestes calls for arms :

Censorinus : The 'dancing tetrameter' (the Latin name for tetrameter is 'quadratus') goes like this— ^b

Orestes

Arms, servants! Arms bring hither quickly!
Thoas is after me!

89

He calls on the priests of Apollo for aid :

Nonius : 'Adiutamini' 'for adiutate' . . .

Render help and defend me!

90

He explains that he is a fugitive :

Nonius : 'Vesci' . . . —

Fugitives are we who employ this artifice.

91-2

He appeals to Chryses the elder for help :

Nonius : 'Deiugare' (remove from the yoke), to disjoin, to separate, to dissociate . . . —

Orestes

And by our surpassing singleness of heart,
Which lapsing time disyokes,^c

^a Taking *strata* with *specus*; but it goes perhaps with *harena*—'a cavern with a stretch of sandy floor.'

^b The line does not look like an invention, and thus very probably belongs to this play. Cf. R., 252.

^c Nonius has *quam m. d.* in two separate quotations of this fr., and so Ribbeck's *nec* must be rejected.

PACUVIUS

93

Nonius, 126, 33 : ' Integrare,' redintegrare . . . —

Chryses

Set cesso inimicitiam integrare?

94-6

Festus, 370, 32 : ' Redamptuare ' dicitur in Saliorum exultationibus; cum praesul ' amptuavit,' quod est motus elidit, ei referuntur invicem idem motus. . . . Pacuvius—

promerenda gratia
simul cum videam Graios nihil mediocriter
redamptuare opibusque summis persequi,

Cp. Non. 165, 19 (. . . Pacuvius Chryse).

97

Nonius, 469, 3 : ' Auguro ' . . . —

Propemodum animus coniectura de errore eius
augurat.

98

Nonius, 508, 23 : ' Potestur ' pro potest . . . —
siqua potestur investigari via.

99

Nonius, 89, 20 : ' Certiscant ' certa fiant . . . —
Atque eccos unde certiscant.

⁹⁶ redandruare *Non.*

Non., 89 : certissant *cdd.*

⁹⁹ certiscant Quich. certiscent Voss. certissent *cdd.*
certiscam *coni.* Mr.

PLAYS

93

Chryses hesitates :

Nonius : ' Integrare,' the same as ' reintegrare ' . . . —

Chryses

But do I dawdle in renewing enmity?

94—6

Chryses decides to help Orestes :

Festus : ' Redamptuare ' is a term used in the leaping of the Salii, when the dancer-leader ' amptuavit,' that is, has set the movements, the same movements are copied from him by the others in turn. . . . Pacuvius—

And since I see withal ^a

That Greeks in no mean fashion keep good step
In earning thanks and follow up the dance
With all their power,

97

Thoas and his followers land and search :

Nonius : ' Auguro ' . . . —

My mind almost makes a prophetic surmise
About his wanderings.

98

Nonius : ' Potestur ' for ' potest ' . . . —

If along any road ^b he may be tracked.

99

Nonius : ' Certiscant ' for ' certa fiant ' . . . —

And see them, there they are,
From whom doubts may be settled.

^a Or ' As soon as I do see . . . '

^b Or ' if in any way the road may . . . '

PACUVIUS

100

Nonius, 474, 35 : ‘ Opino ’ pro opinor . . .—
Inveni, opino, Orestes uter esset tamen.

101–3

Cicero, *Orat.*, 46, 155 : At ille alter in Chryse non solum—
Cives, antiqui amici maiorum meum,
quod erat usitatum, sed durius tamen—
consilium socii, augurium atque extum interpretes,
idemque pergit—
postquam prodigium horriferum portentum pavos . . .

104–6

Cicero, *de Div.*, I, 57, 131 : Multa offerre potuit dies quae
animadvertendo notarentur, ut ille Pacuvianus, qui in Chryse
physicus inducitur, minime naturam rerum cognosse videatur—
. . . nam isti qui linguam avium intellegunt
plusque ex alieno iecore sapiunt quam ex suo,
magis audiendum quam auscultandum censeo.

Cur, quaeso ?

Cp. Non., 246, 10.

¹⁰³ pavos *vulg.* pavor *vel* pavox *cdd.*

^a The next four fragments may come from a final decision between Chryses the elder (or the younger) and Thoas, whether Orestes and the others shall receive protection or not. Some portent is sent; Thoas is represented as an heretic barbarian.

PLAYS

100

A satellite ? reports to Thoas that he has seen Orestes :

Nonius : ‘ Opino ’ for ‘ opinor ’ . . . —

Still, I believe, I found
Which was Orestes of the two.

101–3

Chryses ^a to the priests ?

Cicero : But that other famous poet in *Chryses* uses not only the genitive ‘ meûm ’—

Citizens, old-time friends of my ancestors,
which was at any rate often used; but he uses also much harsher examples—‘ consiliûm,’ ‘ auguriûm,’ ‘ extûm ’—

Partners in counsels, and interpreters
Of auguries and vitals,
and he proceeds further to use ‘ prodigiûm,’ ‘ horrificûm,’
‘ portentûm ’—

After the terror of the prodigies
Horrific, of the portents . . .

104–6

Thoas ? jeers at sooth-saying :

Cicero : It may be that much has been added to our knowledge through observations recorded during a long period; hence that hero in Pacuvius, who in *Chryses* is brought on the scene as a natural philosopher, seems to have had very little knowledge of the laws of nature :—

For those who understand the speech of birds,
And learn more wisdom from another’s liver
Than from their own, I vote one ought to hear
Rather than heed them.

Why so, I ask you ?

PACUVIUS

107-8

Varro, *L.L.*, V, 17 : Sic caelum et pars eius, summum ubi stellae, et id quod Pacuvius cum demonstrat dicit—

Hoc vide circum supraque quod complexu continet terram.

Cp. Varr., *l.c.*, 19.

109

Nonius, 144, 8 : 'Nigret,' nigrefit . . . —
solisque exortu capessit candorem, occasu nigret.

110-11

Varro, *L.L.*, V, 17 (*v. supra*) : Cui subiungit—

⟨Hoc quod memoro . . . ⟩

Id quod nostri caelum memorant,

Cicero, *de Nat. Deor.*, II, 36, 91 : Mutuemur hoc quoque verbum dicaturque tam aether Latine quam dicitur aer, etsi interpretatur Pacuvius—'hoc quod memoro nostri caelum,'—

Grai perhibent aethera ;

quasi vero non Graius hoc dicat. At Latine loquitur. Siquidem nos non quasi Graece loquentem audiamus.

107-8, 110, 112-14 *coniunx.* S *trib.* 'Ant.' Bergk

110 hoc quod memoro *addo ex Cic. prox. cit.*

111 id quod nostri e. m. Varro hoc quod memoro nostri
e. Cic.

PLAYS

107-8

Varro : Thus also the sky and a part of it, the top where the stars are, and that which is meant by Pacuvius, when he indicates it thus—^a

See you that

Which round and over holds earth in its embrace.

109

Nonius : 'Nigret,' becomes 'niger' . . . —

. . . and at the rising of the sun

It catches brilliance, at its setting blackens.

110-11

Varro goes on : He adds to this—

That of which I speak ^b . . .

That which our people speak of as the sky,

Cicero : We may borrow this term 'aether' also, and use it as a Latin word just as we use 'aer,' although Pacuvius thus explains it : That of which I speak our people hold to be the sky,—

The Greeks hold to be aether ;

as though it were not a Greek who is speaking ! 'But,' you will say, 'he is speaking in Latin.' Quite so, only we are to suppose we are hearing him speak in Greek.

^a Probably after some rejoinder of Chryses (metre changed ; cp. next note).

^b This phrase I add from Cicero, who is quoted next. It is, however, quite likely that Cicero misquoted from memory.

PACUVIUS

112-14

Cicero, *de Div.*, I, 57, 131 *vide supra*, 104-6 : Cur, quaeso ? Cum ipse paucis interpositis versibus dicas satis luculente—

Quidquid est hoc, omnia animat format alit auget
creat
sepelit recipitque in sese omnia, omniumque idem est
pater,
indidemque eadem aequae oriuntur de integro atque
eodem occidunt.

Cf. Lucret, V, 319 s.

115

Nonius, 75, 8 : 'Adiugare,' adiungere . . . —

Mater est terra ; ea parit corpus, animam aether
adiugat.

Cp. Varro, *L.L.*, V, 60.

Eurip., *Chrysipp.*, fr. 836 N :—

Γαῖα μέγιστη καὶ Διὸς Αἰθήρ,
ὁ μὲν ἀνθρώπων καὶ θεῶν γενέτωρ
ἡ δ' ὑγροβόλους σταγόνας νοτίας
παραδεξαμένη τίκτει θνατούς,
τίκτει δὲ βορὰν φύλά τε θηρῶν·
ὄθεν οὐκ ἀδίκως
μήτηρ πάντων νενόμισται.
χωρεῖ δ' ὀπίσω
τὰ μὲν ἐκ γαίας φύντ' εἰς γαῖαν,
τὰ δ' ἀπ' αἰθερίου βλάστοντα γονῆς
εἰς οὐράνιον πάλιν ἦλθε πόλον·
θνήσκει δ' οὐδὲν τῶν γιγνομένων,
διακρινόμενον δ' ἄλλο πρὸς ἄλλου
μορφὴν ἑτέραν ἐπέδειξεν.

107-8, 110, 112-114 *coniunx.* S trib. 'Ant.' Bergk

¹¹⁵ anima mater *cdd.* Non. (animam aer Harl. 3) aeter *cd.*
Varr., recte ut vid.

PLAYS

112-14

Cicero : Why so, I ask you ? Since you yourself,^a my dear sir, after the interposition of a few lines, say brilliantly enough—

Whatever this may be, it quickens, makes,
Forms, nourishes, increases ; buries too,
Takes back again into itself all things ;
And it is likewise father of all things ;
And these same things do from this very matter
Equally rise afresh, and into it
Fall back again.^b

115

Nonius : ‘ Adiugare,’ the same as ‘ adiungere ’ . . . —

Earth is the mother ; she gives birth to body,
Ether yokes breath to it.

Euripides has :—

Ether that belongs to Zeus is the begetter of the gods and of mankind ; while most mighty earth by receiving of herself from ether damp drops that spatter wetness, is the mother of mortals and the tribes of beasts, and likewise is the mother of their meat. Hence not unjustly is she held to be Mother of all. All things that grow up from the earth move back into the earth, while all that sprout from ether’s seed go again into the vault of heaven ; and nothing of created things dies out ; but one is dissolved into the nature of another and so displays a new and different shape.

^a The speaker of lines 104-6.

^b The origin of this passage is Euripides, whose words I have given after line 115. But there is no need to assume that Pacuvius also wrote a play called *Chrysippus* (cf. R., 257-8).

PACUVIUS

116

Nonius, 74, 21 : 'Averruncare,' avertere. Lucilius lib. XXVI 'di e. q. s. . . . Pacuvius Medo . . . M. Tullius de finibus bonorum et malorum—

Chryses

Di monerint meliora atque amentiam averruncassint tuam!

Cp. Paul., ex F., 567, 5; Non., 507, 27; Varr., *L.L.* VII, 102 (apud Pacuvium : 'Di . . .').

[Cic., *de Fin.*, V, 22, 63; *de Amic.*, 7, 24 (cp. *de Fin.* II, 24, 79).—Cf. pp. 222-3.]

117

Priscianus, ap. *G.L.*, II, 511, 2 : Notandum tamen quod 'cognosco, cognovi, cognitum' et 'agnosco agnovi agnitum' in frequentiore usu faciunt pro o paenultima producta, quam vetustissimi servabant. . . . Pacuvius secundum utrumque protulit—

Nuntius

In turba Oresti cognita agnota est soror.

118

Nonius, 39, 31 : 'Populare' significat populi amorem conciliare . . . —

atque ut promeruit pater mihi patriam populavit meam.

¹¹⁶ maluerunt *cdd.* Non. 74 tuam *Paul.* meam *om. Varro.*

^a Apparently Lucilius quotes this fr., which Varro gives as from Pacuvius. See *Remains of Old Latin*, Vol. III. It is not known how this fr. came to be attributed falsely to Cicero's *de Finibus*, where it does not occur. *Averruncare* is an old word of unknown derivation.

^b The attribution to *Chryses* is very probable. The fr. would not come from the narrative of Orestes' exploit in

PLAYS

116

Chryses rebukes Thoas?

Nonius: 'Averruncare,' to turn aside (literally 'to root out'?). Lucilius.^a . . . Pacuvius in *Medus*. . . Cicero in *On the Highest Ends of Good and Evil*—

Chryses

May the gods advise you
To better things, and root out this your madness!

[A fragment of *Thraldorestes* (see pp. 222-3) should possibly be included in this play.]

117

The fight between Orestes' and Thoas' supporters. Iphigenia caught in the fray:

Priscianus: Still we must note that according to the most frequent practice 'cognosco, cognovi' and 'agnosco, agnovi' form the supine 'cognitum' and 'agnitum' respectively, with *i* instead of a long *o* as the penultimate, which the oldest writers preserved. . . . Pacuvius^b conjugated according to both alternatives—

Messenger

The sister of Orestes was acknowledged
When recognised by him amongst the crowd.

118

Unplaced fragment:

Nonius: 'Populare' means 'to win over the affection of the people' . . . —

And, as it well deserved,
My father laid my country waste.^c

Taurica, because that exploit was apparently described by Orestes himself. This fr. looks like a quotation from a messenger's account.

^c Since Nonius is clearly wrong, I have translated *populavit* according to its ordinary meaning. The allusion is unknown. R., 253 accepts Nonius as being right.

PACUVIUS

DULORESTES

The title of this play is a union of two Greek words δοῦλος and Ὀρέστης, 'Orestes as a Slave.' In order to obtain a similar fusion in English, I translate it into 'Thralldorestes,' though 'Thrallorestes' would be a closer rendering. The model of this play is not known, but the frs. themselves suggest the story which told how Orestes, having escaped murder at the hands of his mother Clytaemnestra when she slew Agamemnon, grew to be a man and was advised again

119

Nonius, 522, 2: 'Diem' volunt, cum feminino genere dicimus, tempus significare, masculino diem ipsum. Nos contra invenimus. . . . Pacuvius Duloreste—

Gnatam despondit, nuptiis hanc dat diem.

120-1

Nonius, 504, 30: 'Sonit' pro sonat . . . —

'Hymenaeum' fremunt
aequales, aura resonit crepitu musico.

122-3

Nonius, 111, 7: 'Fuam,' sim vel fiam . . . —

Responsa explanat; mandat ne matri fuat
cognoscendi umquam aut contuendi copia.

¹²¹ aura *cdd.* aula S (cp. Eur., *Iph. Taur.*, 366-8 Ἀργεῖαί τε νῦν | ὑμνοῦσιν ὑμεναίοισιν, αὐλεῖται δὲ πᾶν | μέλαθρον)

PLAYS

THRALDORESTES

and again by Electra to avenge his father. He consulted the oracle at Delphi, and came in disguise to Argos and reported that Orestes was dead. He made himself known to Electra, who was being forced by her mother Clytaemnestra to marry Oeax, and carried out his plan of murdering Clytaemnestra and Aegisthus. Scene, Argos. Chorus of house-servants? Cf. R., 239 ff. Jahn, *Hermes*, II, 229 ff.

119

Prologue. Clytaemnestra has betrothed Electra :

Nonius : ‘ Dies.’ They would have it that, when we use it in the feminine gender, we should mean time; when in the masculine, day simply. I have found cases where the opposite holds good. . . . Pacuvius in *Thraldorestes*—

Her daughter she betrothed; this is the day
Which she appointed for the marriage.

120-1

Nonius : ‘ Sonit ’ for ‘ sonat ’ . . . —

. . . ‘ God ^a of Weddings!’ shout her fellow-
maidens,
The air resounds with blare of music.

122-3

Prologue : advice of an oracle to Orestes :

Nonius : ‘ Fuam,’ the same as ‘ sim ’ or ‘ fiam ’ . . . —

The answers he expounded; he enjoined
That never should his mother have occasion
To see him face to face or recognise him.

^a Or ‘ Her fellow-maidens shout a wedding-song.’

PACUVIUS

124

Priscianus, ap. *G.L.* II, 182, 1: 'Plerus plera plerum'
absque que additione . . . —

Pater Achivos in Capharei saxis pleros perdidit.

125

Nonius, 13, 11: 'Crepera' res proprie dicitur dubia . . . —

Clytaemnestra

Non decet animum aegritudine in re crepera confici.

126

Nonius, 497, 4: Accusativus positus pro ablativo . . . —

Electra

Nonne officium fungar vulgi atque aegre male factum
feram?

127-8

Nonius, 184, 3: 'Vanitudo' pro vanitate . . . —

Clytaemnestra

. . . Primum hoc abs te oro, minus inexorabilem
faxis; ni turpassis vanitudine aetatem tuam.

¹²⁴ Capharei <i>vulgo</i>	capherei <i>vel sim. cdd.</i>
¹²⁷ minus Ribb.	ni me L ni me in te nimis Onions
ne me G. Hermann	ne mi Faber nimis <i>cdd.</i>

PLAYS

124

Orestes^a tells how Agamemnon lost much of his fleet on the return from Troy :

Priscianus : ' Plerus, plera, plerum ' without the suffix '-que' . . . —

. . . My father ruin brought

For most of the Achivi on the rocks
Of Caphareus.

125

Dispute between Clytaemnestra and Electra, who refuses to marry Oeax :

Nonius : ' Creper ' (dark, dusky) is properly used of a thing which is vague . . . —

Clytaemnestra

It is not right to waste in darksome times
Your soul in sullenness.

126

Nonius : The accusative put for the ablative . . .

Electra

Should I not play the common part of women,
Resent a wicked act?

127-8

Nonius : ' Vanitudo ' for ' vanitas ' . . . —

Clytaemnestra^b

First then I beg of you that you do make me
Less unpersuadable; and do not shame
Your age by empty talk.

^a Or possibly Clytaemnestra seeking to excuse her faithlessness:—'Your father ruin brought . . .'

^b Or possibly Orestes, later in the play : cf. line 136 and R., 245-6.

PACUVIUS

129

Nonius, 160, 11 : ‘ Prolixitudinem ’ . . . —
oro, nive plectas fandi mi prolixitudinem.

130

Nonius, 124, 36 : ‘ Incilare ’ est increpare vel inprobare
. . . —

Electra

Siquis hac me oratione incilet, quid respondeam?

131-2

Nonius, 179, 11 : ‘ Torto ’ pro tormento . . . —

Aegisthus?

Nam te in tenebrica saepe lacerabo fame
clausam et fatigans artus torto distraham.

133

Nonius, 490, 10 : ‘ Itiner ’ pro iter . . . —

Orestes

Delphos venum pecus egi inde ad stabula haec itiner
contuli.

¹²⁹ nive Buecheler *alii alia* minime Ribb. mine *cdd.*
plectas Bothe flectas *cdd.* (*an recte?*) offlectas Buecheler
prolixitudinem *cdd.* prolixitudine Ribb.
¹³¹ clausam Jahn clausum *cdd.*
¹³³ pecus egi Iun. inde Voss. pecus secunde(-ae) *cdd.*
haec Ribb. huc Mr. ac *cdd.*

PLAYS

129

Nonius : ' Prolixitudinem . . . —

I beg of you,
And plait ^a me not prolixity of speech.

130

Nonius : ' Incilare ' (cut or lash with words) means to upbraid or blame . . . —

Electra

Should someone lash me with such talk as this,
What answer would I make ?

131-2

Aegisthus ? threatens Electra :

Nonius : ' Torto ' for ' tormento ' . . . —

Aegisthus ?

For I'll imprison and oft torture you
In dark and hunger ; yes, I'll weary you ;
I'll tear your joints apart upon the rack.

133

Orestes and Pylades come disguised as slaves ; Orestes tells the chorus (of house-servants ?) a plausible tale :

Nonius : ' Itiner ' for ' iter ' . . . —

Orestes

I drove my flock to Delphi, there to sell it ;
And thence I took my journey to these stalls.

^a *plectas . . . prolixitudinem.* But possibly the right reading is *flectas . . . prolixitudine*, ' make me bend by prolixity.'

PACUVIUS

134

Nonius, 352, 5 : 'Nobilitarent' notificarent dictum est . . . —

Hicine is est quem fama Graia ante omnes nobilitat viros ?

135

Festus, 490, 21 : 'Spectu' sine praepositione Pacuvius in Duloreste usus est cum ait—

amplus, rubicundo colore et spectu protervo ferox,

136

Nonius, 137, 5 : 'Matrescam,' matris similis fiam . . . —

Orestes

Utinam nunc matrescam ingenio, ut meum patrem ulcisci queam.

137

Nonius, 115, 11 : 'Grandire' est grandem facere . . . —
nec grandiri frugum fetum posse nec mitiscere.

Cp. Non., 343, 19.

138—40

Nonius, 423, 27 : 'Pudet' et 'piget.' Hoc distat : pudet enim verecundiae est, pigere paenitentiae . . . —

Orestes

Quid quod iam, ei mihi,
piget paternum nomen, maternum pudet
profari ?

¹³⁸ quod iam ei mihi Mr. (ei mihi Umpfenbach) q. i.
et mehe Ribb. coll. *Quintil.*, 1, 5, 21 quondam et mihi *edd.*

PLAYS

134

Orestes refers to Aegisthus ? :

Nonius : ' Nobilitarent ' has been used for ' made known ' . . . —

Is this the man whom Grecian fame renowns
Above all other men ?

135

Festus : ' Spectu ' was used thus without a prefix by Pacuvius in *Thraldorestes* in these words—

He large in bulk, a man of ruddy hue,
Of savage thoughts and overbearing look,

136

Orestes hopes to avenge Agamemnon :

Nonius : ' Matrescam,' become like one's mother . . . —

Orestes

Would now I could in nature be emmothered,
That able I might be to avenge my father !

137

Plague in the land because of Agamemnon's murder :

Nonius : ' Grandire ' means to make ' grandis ' . . . —

The ears of corn cannot be enlarged or mellow.

138—40

Orestes on his plans :

Nonius : ' Pudet ' and ' piget.' There is a difference in this : ' pudet ' implies a feeling of shame, ' pigere ' of repentance . . . —

Orestes

Yes, now (ah me !) I am aggrieved to speak
My father's name, ashamed to speak my mother's !

PACUVIUS

141

Nonius, 146, 16 : 'Orbitudinis' pro 'orbitate' . . . —
vel cum illum videas sollicitum orbitudine.

142-3

Nonius, 90, 5 : 'Conciere,' cum perturbatione commovere.
. . . Ennius **** Pacuvius Duloreste—

Extemplo Aegisthi fidem
nuncupantes conciebunt populum.

144

Nonius, 181, 20 : 'Temeritudinem' pro temeritate . . . —

Orestes

Heu, non tyrannum novi temeritudinem?

145

Nonius, 355, 3 : 'Occupare' est proprie praevenire . . . —

Aegisthus

Is quis est?

?

Qui te, nisi illum tu occupas, leto dabit.

146-7

Nonius, 262, 31 : 'Consternari' significat deici. Con-
sternari rursum erigi . . . —

Aegisthus

Unde exoritur? Quo praesidio fretus, auxiliis
quibus?

Quo consilio consternatur, qua vi, cuius copiis?

Non., 90 : commovere. . . . Ennius *** Pacuvius D. Mr.
commovere. . . . Pacuvius D. S commovere. . . . Ennius
Duloreste *cdd.*

^a *sc.* Orestes? But cf. R., 244.

^b Nonius seems to take *consternatur* as 'is excited to sedi-
216

PLAYS

141

Nonius : ' Orbitudinis ' for ' orbitatis ' . . . —

Or when you see him ^a smarting in bereavement.

142-3

A friend warns Orestes :

Nonius : ' Conciere,' to stir up with attendant disorder. . . .

Ennius. . . . Pacuvius in *Thraldorestes*—

Then calling on Aegisthus' promised help,
Straightway they will arouse the people.

144

Orestes is confident :

Nonius : ' Temeritudinem ' for ' temeritatem ' . . . —

Orestes

Ah! Do I not know the rashness of despots?

145

Aegisthus is warned :

Nonius : ' Occupare ' means properly to come before . . . —

Aegisthus

Who is the man?

[*A Friend*]

One who will deliver you to death, unless you
yourself forestall him.

146-7

Nonius : ' Consternari ' means to be laid low. Again
' consternari ' means to be uplifted . . . —

Aegisthus

. . . Whence springs he up?

What convoy does he trust in and what troops?

What counselled his unsettlement? ^b What's his
strength?

Whose hosts are his?

tion'; cf. Livy, VII, 42, 3 *multitudinem* . . . *ad arma*
consternatam; XXXIV, 3, 6, etc.

PACUVIUS

148-9

Nonius, 6, 21 : ' Calvitur ' . . . (7, 4)—

Aegisthus

Me calvitur suspicio?

Hoc est illud quod fore occulte Oeax praedixit.

150

Nonius, 123, 29 : ' Incertat,' incertum facit . . . —

Set med incertat dictio; quare expedi.

Cp. Eur., *Iph. Taur.*, 1162.

151-2

Nonius, 260, 2 : ' Contendit,' proripuit vel direxit significat . . . —

Nihil coniectura quivi interpretarier
quorsum flexivia dictio contenderet.

153

Nonius, 341, 35 : ' Mactare ' est magis augere . . . —

Macte esto virtute operaque ! Omenque adprobo.

154

Nonius, 491, 23 : ' Soniti ' et ' sonu ' pro sonitus et sono . . . —

. . . quidnam autem hoc soniti est quod stridunt
foris?

¹⁴⁸ me calvitur *cdd.* ni e. Hermann <nisi> me e.
Bothe

¹⁵⁰ med Bothe me Iun. ne *cdd.*

¹⁵² flexivia dictio (Grotius (flexiloqua d. *coni.* Ribb.)
perplexa voce se Bothe flexa cervice tum Iun. cervice
flexa Stieglitz flexivice *cdd.* *fortasse* flexivia voce res e.

¹⁵³ omenque adprobo *ed. princ.* omen approba Delvio
alii alia omenque asprobo *cdd.*

PLAYS

148-9

Aegisthus is anxious : ^a

Nonius : ' Calvitur ' . . . —

Aegisthus

Does a suspicion trick me?—this is that thing
Which Oeax covertly foretold would happen.

150

Nonius : ' Incertat,' makes uncertain . . . —

But the saying unsures me ; wherefore expound !

151-2

Nonius : ' Contendit ' means ' hurried forward,' or
' directed ' . . . —

Nought was I able to explain by surmise
Whither the saying bent its crooked way.^b

153

Aegisthus is encouraged ? Orestes to his helpers ? :

Nonius : ' Mactare ' is ' magis augere ' . . . —

Success to your bravery and your enterprise !
The omen too I approve.

154

Orestes' revenge : helplessness of Clytemnestra :

Nonius : ' Soniti ' for ' sonitus ' and ' sonu ' for ' sono '
. . . —

But what's this screeching noise they make out-
doors ? ^c

^a But cf. R., 244, 242. We do not know what Oeax's prophecy was.

^b The reading is very doubtful.

^c Or ' But what's this creaking which the doors do make ? '

PACUVIUS

155

Nonius, 38, 29 : ' Eliminare,' extra limen eicere . . . —

Clytaemnestra

Ubi illic est ? Me miseram ! Quonam clanculum se
eliminat ?

Cp. Non., 292, 31.

156

Nonius, 477, 26 : ' Adiutatur ' pro adiutat . . . —

Illum quaero qui adiutatur.

157-8

Nonius, 510, 20 : ' Amiciter ' pro amice . . . —

Nunc ne illum expectes, quando amico amiciter
fecisti.

159

Nonius, 237, 11 : ' Autumare ' est sperare . . . —

Aut hic est aut hic adfore actutum autumo.

160-1

Nonius, 307, 9 : ' Fatiscere ' est aperiri, rursus deficere
. . . —

Orestes

At si tanta sunt promerita vestra, aequiperare ut
queam

vereor, nisi numquam fatiscar facere quod quibo boni.

Cp. Non., 479, 14.

¹⁵⁵ ubi illic *cdd.* 38 ubi ille *cdd.* 292 clanculum se
eliminat Bothe *alii alia* clam clam e. *cdd.* 38
quoniam clamor e. *cdd.* 292

¹⁶⁰ at si tanta Mr. ista si ita Buecheler at si ita
Gulielmus ut ista Grotius nunc si ita Schoppius at
ita si p. v. sunt *coni. olim* Ribb. ut si ita sunt *cdd.*

PLAYS

155

Clytaemestra seeks Aegisthus :

Nonius : 'Eliminare,' to cast outside the 'limen' (threshold) . . . —

Clytaemnestra

Where is that man? Curse my bad fortune!

Whither

Casts he himself outdoors so secretly?

156

A call for help :

Nonius : 'Adiutatur' for 'adiutat' . . . —

Him I seek who is an accomplice.

157-8

A plea for patience :

Nonius : 'Amiciter' for 'amice' . . . —

Now surely you may wait for him, since you

Have done for him your friend some friendly acts.

159

Nonius : 'Autumare' means to hope . . . —

I think he's here, or will be here forthwith.

160-1

Orestes thanks his supporters :

Nonius : 'Fatiscere' (to fall open; faint, flag) means to be opened, and also to fail . . . —

Orestes

But if your merits are as great as this,
I fear I cannot counterbalance them,
Unless it be I'll never flag in doing
What good I shall be able to perform.

PACUVIUS

162

Nonius, 23, 9: 'Moenes' apud veteres dicebantur non a largitione, quae ignota erat, sed consentientes ad ea quae amici velint . . . —

animum quae tum . . . <moenes>

163-6

Ex 'Chryse' aut 'Duloreste':

Cicero, *de Fin.*, V, 22, 63: Qui clamores vulgi atque imperitorum excitantur in theatris, cum illa dicuntur—

Pylades

Ego sum Orestes . . .

contraque ab altero—

Orestes

Immo enimvero ego sum, inquam, Orestes.

Cum autem etiam exitus ab utroque datur conturbato errantique regi—

Pylades, Orestes

. . . ambo ergo una necarier

precamur.

Quotiens hoc agitur, ecquandone nisi admirationibus maximis?

Cp. Cicero, *de Amicit.*, 7, 24; *de Fin.*, II, 24, 79.

¹⁶² animum quae tum largitio *cdd.*; *vocabula* tum largitio *e. q. s. ex Sall., Bell. Jug.*, 103, 6, *hausta sunt.*

¹⁶³⁻⁶ *trib. 'Chrys.'* Jahn; *vid. var. lectiones ap. R., ad loc.*

¹⁶⁵ ambo *e.q.s.* Madvig *alii alia* ambo ergo *sunane(-i)-ganum (vel negaverim vel sim.) precamur cdd.*

PLAYS

162

Nonius : 'Moenes.' A term used by the old writers, not as derived from the practice of official largess, which was unknown to them, but in the sense of 'agreeing with the wishes of friends' . . . —

Which then the mind . . . good givers.

163-6

From 'Chryses' or 'Thraldorestes' ? : ^a

Cicero : What shouts are raised by the uncultured crowd in the theatre when the following words are spoken—

Pylades

It is I am Orestes ! . . .

And the other friend, in contradiction—

Orestes

No, no ! It is I, I say, I am Orestes !

And when each offers a way out to the king in his confusion and perplexity—

Pylades, Orestes

'Then we both pray at once that we may be slain together.

As often as this is acted, is it ever done without the loudest cheers of enthusiasm ?

^a For the view that this comes from *Chryses*, cf. Jahn, *Hermes*, II, 233 ; R., 254. It would seem to fit that play better, where the king would be Thoas.

PACUVIUS

167

Nonius, 345, 1: 'Meret,' humillimum et sordidissimum quaestum capit. . . . Lucilius. . . . Varro Agathone Dulo-
reste—

† qui † merita hominem et servum facit.

HERMIONA

Menelaus during the siege of Troy had promised his daughter Hermione to Neoptolemus. But her grandfather Tyndareus had meanwhile given her to Orestes. (Another version says that it was Menelaus who had already betrothed her to Orestes before the Trojan War.) When Neoptolemus went home, she was given to him; but after Neoptolemus was killed by the

168-70

Nonius, 116, 14: 'Grandaevitas' . . . Pacuvius Her-
miona—

quod tamen ipsa orbitas
grandaevitasque Pelei per penuriam
stirpis subaxit.

Non., 345, 1: Varro Agathone***** Pacuvius Dulo-
reste Naeke δουλοπρεπέστερον Duebner δούλος ἔρως ἐστὶ Popma
δουλοπρεπῶς Oehler Varro Agathone: 'Dulo-
reste Linds. meritat Faber meritantem *coni.* Linds. qui
meret homo se servum facit *vir doct. ap.* Mercier se
servum Naeke ex se Mr. v. R., *Trag. corollar.*,
XLII-XLIII

¹⁶⁸ quod tamen *cdd.* quo tandem Ribb. (quo Bothe)

¹⁶⁹ Pelei per penuriam *cdd.* *scclud.* per Mr.

¹⁷⁰ subaxit Bothe subauxit Ribb. subaxet *cdd.*

^a Of the suggested alterations only Naeke's seems really possible (see appar. crit.). But even this is stultified by the

PLAYS

167

Of doubtful authorship :

Nonius : 'Meret.' Earns a most mean and sordid wage.
. . . Lucilius. . . Varro in *Agatho Thralldorestes*—^a

So wages even make the slave.

HERMIONA

Delphians at Delphi, Hermione was sent back again to Orestes, and a son Tisamenus was born to them.

The model of this play was probably Sophocles' *Ἑρμιόνη* and the scene is Delphi, in front of Apollo's temple. Cf. R., 261 ff.

168-70

Neoptolemus (?) tells how, having no children by Hermione he has come to Delphi for advice, lest the stock of Peleus die out :

Nonius : 'Grandaevitas.' . . . Pacuvius in *Hermiona*—

which none the less the very bereavement and grandeldership of Peleus has forced upon me, because our lineage is scarce.^b

fact that after the quotation (which is hopelessly corrupt at the beginning) Nonius says 'the same in Eumenides,' which seems to show at any rate that the author of the corrupt quotation is not Pacuvius, who did not write a *Eumenides*. Ennius certainly did write one based on Aeschylus; but here Nonius' quotation from a *Eumenides* has no Greek parallel and mentions 'sestertii'—an unsuitable word for a tragedy modelled on a Greek one. Cf. R., *Trag. Fragm., Coroll.*, XLII-XLIII. With *merita* (as a passive) I understand *pecunia*.

^b The readings are rather doubtful, but the reference is clearly to Peleus' family.

225

PACUVIUS

171

Servius ad *Aen.*, IV, 473 : A Pacuvio Orestes inducitur Pyladis admonitu propter vitandas Furias ingressus Apollinis templum, unde cum vellet exire, invadebatur a Furiis.

Nonius, 72, 29 : ‘Anxitudo’ . . . —

tristitia atque animi intoleranda anxitudine.

172

Nonius, 470, 22 : ‘Dignavi’ pro dignatus sum vel dignum duxi . . . —

Hermiona

cum neque me aspicere aequales dignarent meae,

Cp. Serv. auct., ad *Aen.*, XI, 169; Diomed., ap. *G.L.*, I, 401, 7.

173

Nonius, 132, 27 : ‘Lamentas’ pro lamentationes . . . —

Lamentas fletus facere compendi licet.

174-5

Varro, *L.L.*, VI, 94 : ‘Pellexit,’ quod in Hermiona, cum ait Pacuvius—

Orestes

Regni alieni cupiditas
pellexit.

¹⁷² inspicere *Serv.*

PLAYS

171

Orestes (?), harassed by furies for the murder of *Clytaemnestra*, seeks relief :

Servius : *Orestes* is brought on to the stage by *Pacuvius* ^a in a scene where on the advice of *Pylades* he entered a temple of *Apollo* to avoid the *Furies*; when he wished to depart out of it, he was attacked by the *Furies*.

Nonius : 'Anxitude' . . . —

in sadness and anguish of mind unbearable.

172

Hermiona, grieving over her fate, addresses *Orestes* :

Nonius : 'Dignavi' for 'dignatus sum,' or 'dignum duxi' . . . —

Hermiona

since my fellow-maidens neither deigned to look
at me,

173

She is reduced to silence :

Nonius : 'Lamentas' for 'lamentationes' . . . —

You may make short work of weeping and wailing.

174-5

Dispute between Orestes and Neoptolemus over Hermione ; *Orestes* says *Neoptolemus* is ambitious for the throne of *Lacedaemon* :

Varro : 'Pellexit.' This occurs in *Hermiona*, where *Pacuvius* says—

Orestes

Lust for another's kingdom lured you on.

^a Probably in this play. Cp. *Virg.*, *Aen.*, III, 330 ff.

227

PACUVIUS

176

Nonius, 96, 1 : ' Domutionem ' . . . —

Neoptolemus

Nam solus Danaïs hic domutionem dedit.

177

Nonius, 77, 26 : ' Brutum ' dicitur hebes et obtusum . . . —
et obnoxium esse aut brutum aut elinguem putes.

178

Nonius, 316, 20 : ' Geminum ' rursum simile . . . —
Par fortitudo, gemina confidentia.

179–80

Nonius, 392, 15 : ' Spissum ' significat tardum . . . (393, 3) . . . —

Habet hoc senectus in sese ipsa cum pigra est
spisse ut videantur omnia ei confieri.

181–2

Nonius, 496, 31 : Cum sit ' veretur illam rem ' . . . veteri-
bus genetivum pro accusativo poni placet . . . —
. . . Tyndareo fieri contumeliam,
cuius a te veretur maxime !

¹⁷⁶ domutionem *cdd.* domitionem Mr. domutionem
Voss domum itionem Ribb.

¹⁷⁷ et obnoxium *cdd.* sunt qui et *seclud.* fortasse ut

^{179–180} senectus *G. omittunt Lu. al.* in sese c. p. e. Ribb.
ed. 3 (*coni. olim* in sed ipsa cum pigrast) in se cum pigra
ipsa sit Bothe ipsa cum pigret Mr. cum pigra est ipsa
cdd. spissa u. v. o. e. Bothe ut ei v. s. c. o. Mr. ut
(ita *Gen. al.*) spisse omnia videantur confieri *cdd.* habet
hoc [senectus] in se cum pigra est | ipsa ut videantur confieri
spisse omnia Linds.

¹⁸² cuius a. t. v. *cdd. seclud.* a Voss. cuius pater v. Ribb.

PLAYS

176

Neoptolemus claims that he alone caused Troy's fall :

Nonius : ' Domutionem ' . . . —

Neoptolemus

Yes, for this man alone
Gave to the Danaï their homecoming.

177

Nonius : ' Brutum ' is a term used for dull and obtuse . . . —

And you may think I'm craven ^a dull or tongue-tied.

178

Retort of Orestes ? :

Nonius : ' Geminum ' (twin) again means ' like ' . . . —

Equal's his bravery, and his boldness is
A twin ^b to yours.

179-80

Neoptolemus mocks at Tyndareus ? :

Nonius : ' Spissum ' (dense, close) means slow . . . —

Old age, while it is slothful of itself,
Has this ingrained within it, that all things
Appear to it to be accomplished slowly.

181-2

Orestes protests ? :

Nonius : Although the natural usage would be ' veretur ' with the accusative of the thing feared, . . . the old writers are content to have the genitive put for the accusative . . . —

That outrage should be done to Tyndareus !
Of whom there 's shown the greatest awe by you.

^a Or possibly ' a weakling ' (' exposed to harm ').

^b This is according to Nonius' interpretation ; otherwise one might translate ' Equal is your bravery, double is your boldness. '

PACUVIUS

183

Nonius, 97, 1 : ‘ Discorditas ’ pro discordia . . . —

Hermiona

quantamque ex discorditate cladem inportem
familiae.

184

Nonius, 280, 22 : ‘ Dicere ’ . . . —

Orestes

Prius data est quam tibi dari dicta aut quam reditum
est Pergamo.

185

Nonius, 234, 23 : ‘ Aptus ’ significat adeptus . . . —

Neoptolemus

quod ego in acie celebri obiectans vitam bellando
aptus sum.

186

Nonius, 237, 2 : ‘ Autumare ’ est dicere . . . —

Neoptolemus

Quid benefacta mei patris, cuius opera te esse ultum
autumant ?

¹⁸⁵ fortasse quot celebra Bothe celebri Stephanus
crebro Passerat celebri cdd.

PLAYS

183

The dispute grows livelier (change of metre); Hermione's regrets :

Nonius : 'Discorditas' for 'discordia' . . . —

Hermiona

And what great mischief out of this discordance
I bring into the household.

184

Orestes claims Hermione :

Nonius : 'Dicere' . . . —

Orestes

Given was she already as a wife
Before she was bespoken to be given
To you, before our hosts' return from Troy.

185

Neoptolemus boasts :

Nonius : 'Aptus' means the same as 'adeptus' . . . —

Neoptolemus

Which I attained by hazarding my life
In crowded battle-line and warfare.

186

What Orestes owes to Achilles :

Nonius : 'Autumare' means to say . . . —

Neoptolemus

What of the services my father rendered,
Through whose good offices, men say, you did
Accomplish vengeance ?

PACUVIUS

187

Eur., *Hec.*, 816 *πειθὼ δὲ τὴν τύραννον ἀνθρώποις μόνην*

Nonius, 113, 24 : 'Flexanima' . . . —

O flexanima atque omnium regina rerum oratio!

Cp. Cic., *de Orat.*, II, 44, 187; *Tusc Disp.* II, 21, 47?
Quintil., I, 12, 18.

188

Nonius, 73, 8 : 'Amolinini' est recedite vel tollite . . . —
. . . non tu te e conspectu hinc amolire?

189

Nonius, 30, 7 : 'Clepere' est furari . . . —

Sermonem hic nostrum ex occulto clepsit, quantum
intellego.

190

Nonius, 87, 22 : 'Clipeat' . . . —

Nuntius

Currum liquit; clamide contorta astu clipeat brachium.

Cp. Varr., *L.L.*, V, 7 (clupeat).

191

Servius auct., ad *Aen.*, V, 40 : 'Gratatur.' Quidam gratatur non gratulatur sed laetatur accipiunt. . . . Pacuvius in *Hermiona* hoc verbum posuit—

Ibo atque edicam frequentes ut eant gratatum
hospiti.

PLAYS

187

The power of eloquence :

Nonius : ' Flexanima ' . . . —

O you soul-bending queen of all the world,
Eloquence !

188

Dispute :

Nonius : ' Amolimini ' means withdraw or remove . . .

You ! Away, out of sight ! Get you gone !

189

Nonius : ' Clepere ' means to steal . . . —

From in a hiding-place his ears have stolen
Our words, so far as I can comprehend.

190

*Murder of Neoptolemus (by Orestes ?) while interfering with
the Delphians :*

Nonius : ' Clipeat ' . . . —

Messenger

He left his chariot ; and with his cloak
Cleverly twisted shielded he his arm.

191

A priest goes to thank the guardian of their rights :

An augments of Servius, on ' gratatur (rēdūces) ' in Virgil :
' Some take ' gratatur ' not in the sense of ' congratulates,'
but of ' rejoices at ' . . . Pacuvius used this verb in
Hermiona—

I will go and proclaim that they must come in
crowds to wish their guest joy.

PACUVIUS

192

Nonius, 178, 7 : 'Tetinerit' pro 'tenuerit' . . . —

Pythia ?

. . . sub iudicio quae omnes Graios tetinerim.

193-4

Nonius, 88, 19 : 'Concorditas' pro concordia . . . —

Concorditatem hospitio adiunctam perpetem
probitate conservetis.

195

Festus, 540, 27 : . . . 'Tagam' idem in Hermiona—

aut non cernam nisi tagam.

Sine dubio antiqua consuetudine usurpavit.

196

Diomedes, ap. *G.L.*, I, 400, 22 : 'Moro' . . . —

Paucis absolvit, ne moraret diutius.

197-8

Festus, 382, 24 : 'Re<futare>' significat redargue>re.
Pacuvius in Hermi<ona . . . > —

quas gloria et <. . . refutant

. . . va>rietas humanum

¹⁹² <tuo>	sub Ribb.	tuo iudicio Vossius	Graios
Mercier	gradus <i>cdl.</i>	omnes tetinerim gradus Vossius	
¹⁹⁵ aut <i>cd.</i>	at Bothe	haud coneredam C. F. W. Mr.	

^a The correction *Graios* of Mercier is much the best. I suggest that the only females who could thus speak of the

PLAYS

192

Pythia ? establishes lasting friendship between Argos and Delphi :

Nonius : 'Tetinerit' for 'tenuerit.' Pacuvius . . . —

Pythia ?

I who have held all Grai ^a under judgment.

193-4

Nonius : 'Concorditas' for 'concordia' . . . —

Concordance must you all preserve in honour,
With everlasting ties to guesthood linked.

Unplaced fragments :

195

Festus : The same poet has 'tagam' in *Hermiona*—

Or else I'll not decide unless I touch.^b

Without doubt it is by an archaic practice that he used the word.

196

Diomedes : 'Moro' . . . —

With few words he broke off, lest he might delay
longer.

197-8

Festus : 'Refutare' means refute. Pacuvius in *Hermiona*—

which glory . . . and the variety of human . . .
proves wrong.

Greeks in this plot would be Juno (Hera) who favoured the Greeks in the Trojan war (and she may be the speaker here *ex machina* or *pegmate*), or the priestess Pythia, on whose decisions the Greeks often relied. She would be a fitting arbitratix in this play.

^b Very puzzling. Neoptolemus about to take away the offerings?

PACUVIUS

ILIONA

Polydorus was given by his parents Priam and Hecuba to his sister Iliona the wife of Polymestor king of Thrace, who reared him secretly as her son 'Deiphilus' (or Deipylus) while she pretended that her own son Deiphilus was Polydorus. After the two boys had grown to manhood, the Greeks, having taken Troy, sent messengers to Polymestor to bribe him to kill Polydorus. Polymestor killed his own son Deiphilus by mistake. Polydorus learnt that Troy was taken, his

199-201

Festus, 388, 3: 'Repotia.' Postridie nuptias apud novum maritum cenatur, quia quasi reficitur potatio. Pacuvius in Iliona—

ab eo . . .

depulsum mamma paedagogandum accipit
repotiali lacte.

202

Nonius, 87, 28: 'Cluet,' nominatur . . .—

Istaec cluentur hospitum infidelissimae.

¹⁹⁹ ab eo *cd.* ab ea Ribb. is adeo Kiessling (*septenar*).

²⁰¹ repotiali lacte O. Mr. repotialis S r. Liber
Buecheler appotialis liber (libet?) *cd.*

²⁰² istaec Linds. sed hi Iun. Thraeces *coni.* Ribb.
est haec *Flor.* 3 sed haec *Lu. G.* infidelissimae Linds.
infidissimi Guietus infidelissimi *cd.*

^a I accept *ab eo* (*sc. Priamo*).

PLAYS

ILIONA

father killed and his mother enslaved. He went home and found that all was well there. Iliona revealed her secret; they blinded and killed Polymestor. (Cf. Hygin., *Fab.*, 109, 240.) The story resembles the latter part of Euripides' *Ἐκάβη*, but the model of the play is unknown. Cf. R., 232 ff. The action of the play probably begins at a point where Deiphilus is dead, but Iliona is unaware of the fact. Scene: in front of Polymestor's palace in the Thracian Chersonesus.

199-201

From the prologue. How Polydorus was given to Iliona to be reared :

Festus : ' Repotia,' ' redrinkings.' This is a dinner held on the day after a wedding at the newly-wedded husband's house; it is so called because as it were the ' drinking ' is ' renewed.' Pacuvius in *Iliona*—

Thrust from his mother's breast by Priam,^a him
She did receive, to rear his babyhood
On milk—milk of redrinking.^b

202

Treacherous nature of the Thracians :

Nonius : ' Cluet,' is named . . . —

' Most treacherous of hostesses ' are those women called.

^b The reading being uncertain the meaning also is obscure. Those who read *repotialis Liber* with Buecheler may regard Liber as Thrace (R., 233); or as milk, of which Bacchus was regarded as the creator (R., *Trag. Fragm.*, *Corollar.*, XLIII-XLIV); or as wine drunk by Bacchus (to which this fr. would then refer) among the Thracians when he was taken from his mother.

PACUVIUS

203-4

Nonius, 75, 8 : 'Adiugare,' adiungere . . . —
blandam hortatricem adiugat
voluptatem.

Schol. Bob. ad Cic., *Pro Sest.*, 59, 126 : (Mater, te appello).
. . . Intulit verum de fabula Pacuviana quae sub titulo
Ilione fertur. In ea est quippe argumentum ita dispositum
ut Polydori umbra secundum consuetudinem scaenicorum ab
inferiore aulaei parte procedat et utatur hac invocatione
matris suae, quam sordidatus et lugubri habitu ut solent qui
pro mortuis inducuntur, filius implorabat.

Cp. Horat., *S.*, II, 3, 60; Porphy. et Aeron. *ad loc.*

205-10

Cicero., *Tusc. Disp.*, I, 44, 106 : Ecce alius exoritur e terra,
qui matrem dormire non sinat—

Umbra

Mater, te appello, tu quae curam somno suspenso
levas

neque te mei miseret, surge et sepeli natum . . .

Haec cum pressis et flebilis modis, qui totis theatris maestitiam
inferant, concinuntur, difficile est non eos qui inhumati sint
miseros iudicare;—

. . . priusquam ferae
volucresque. . . .

²⁰⁵ tu *omm. cdd. pler.* suspenso, suspensam *cdd. Cic.*
suspensam *Porphy.*

²⁰⁶ natum <tuum> Bentley

PLAYS

203-4

How Polymestor was tempted by the offering of Electra to be his wife :

Nonius : ' *Adiugare*,' the same as ' *adiungere* ' . . . —

' To it he yokes a charming temptress—Pleasure.

The play. The door of the palace, on being opened, reveals Iliona asleep on her bed. Enter the ghost of Deiphilus the false Polydorus :

The Scholiast of Bobbio, on ' *Mother, it is you I call* ' in Cicero's *In Defence of Sestius* : . . . He has inserted a line from the play of Pacuvius which goes under the title *Iliona*. For in it the plot is so constructed that the shade of Polydorus steps forward, according to the custom of stage-actors, from the lower portion of the curtain, and uses these words in calling on his mother. The son proceeded to implore his mother. He was dressed in the shabby garments of mourning, as is the custom of those who are brought on the stage to play the part of dead persons.^a

205-10

Cicero : See, another spirit rises up out of the earth, and will not let his mother sleep—

Ghost

Mother, it is you

I call—you who now lighten your distress

By buoyant sleep, and have no pity on me—

Rise and bury your son. . . .

When these words are chanted to subdued and tearful melodies so that they may reduce whole audiences to tears, it is hard to avoid the thought that all who are unburied are wretched;—

. . . before wild beasts and birds . . .

^a For the mishap of Fufius, who fell into a real sleep when playing the part of Iliona on a Roman stage, see Horace, *S.*, II, 3, 60 and Porphyrio and Acro *ad loc.*

PACUVIUS

Metuit ne laceratis membris minus bene utatur; ne combustis, non extimescit;—

neu reliquias quaeso meas sieris denudatis ossibus
per terram sanie delibutas foede divexarier.

Non intellego quid metuat, cum tam bonos octonarios fundat ad tibiam.

Cp. Cic., *Pro Sest.*, 59, 126; *Ac.*, *Pr.*, II, 27, 88; Hor., *S.*, II, 3, 60, et Porphy., Acron., *ad loc.*

211

Cic., *Ac.*, *Pr.*, II, 27, 88: Quid? Iliona somno illo 'Mater, te appello' nonne ita credit filium locutum, ut experrecta etiam crederet? Unde enim illa?—

Iliona

Age asta; mane audi! Itera dum eadem istaec mihi.

Num videtur minorem habere visis quam vigilantes fidem?

Cp. Cic., *ad Att.*, XIV, 14, 1: *Tusc. Disp.*, II, 19, 44.

212

Nonius, 382, 5: 'Rimari' dicitur scrutari, quaerere. . . . Pacuvius Atalanta. . . . Accius <*** Pacuvius> Iliona—

Iliona

aut stagnorum umidorum rimarem loca.

²⁰⁹ vide Ribb., *Trag. Fragm.*, p. 101

²¹¹ eadem istaec Manutius eadem ista Cic. *Tusc.*, *ad Att.* eadem et ista Ac. *Pr.*

Non., 382: Accius (Accius Lu.) Ilione aut *cdd.* Pacuvius Roth Iliona ut Mr. Accius Diomede aut *coni.* Linds.

PLAYS

He fears lest his torn limbs be maltreated; as for maltreatment of them when they are burnt, he has no great dread of that;—

and I beg you, let not
My mortal relics, with the bones stripped bare,
Be smeared in stinking gore along the ground,
And mauled asunder.

I don't understand what he is afraid of, since to the accompaniment of a flute he pours out a stream of such fine eight-footers.

211

Iliona wakes ; exit ghost :

Cicero : Well ! Did not Iliona, in that slumber of hers, believe so strongly that her son spoke to her the words ' Mother, it is you I call ' . . . that she believed it still when she had woken up ? How else can we account for the following ?—

Iliona

Come, stay, wait, listen ! Oh ! I pray repeat
A little while those very words !

She seems surely to have no less faith in what she saw than persons awake have.

212

She sends a search-party along the sea-shore :

Nonius : ' Rimari ' is a term for ' to search, seek ' . . .
Pacuvius . . . in *Atalanta*. . . . Accius * * * * * Pacuvius^a in *Iliona*—

Iliona

or that I might have the nooks of watery swamps explored.

^a I suggest that a quotation from Accius has dropped out, for if this fr. had been added by Nonius immediately after the one from *Atalanta* which precedes it, Nonius would probably (according to his normal rule) have put *idem Iliona*. There is no evidence that Accius wrote an *Iliona*.

241

PACUVIUS

213

Nonius, 359, 2 : ' Offendere,' invenire . . . —

Polydorus

quos ego ita ut volui offendo incolumis.

214

Nonius, 16, 14 : ' Lactare ' est inducere vel mulgere, vellere, decipere . . . —

Iliona

ne porro te error, qui nunc lactat, maceret.

215-17

Cicero, *de Orat.*, III, 58, 219 : Aliud . . . vocis genus sibi sumat . . . molestia; sine commiseratione grave quoddam et uno pressu ac sono obductum—

Iliona

Qua tempestate Helenam Paris innuptis iunxit
nuptiis,
ego tum gravida expletis iam fere ad pariendum
mensibus,
per idem tempus Polydorum Hecuba partu postremo
parit.

Cp. Cic., *Orat.*, 49, 164.

Soph., *Oed. Tyr.*, 1214 ἀγαπον γάμον ; Eur., *Hel.*, 690.

215-17 *trib. Pac. ' Ilion.'* Welcker tempestate Helenam
Paris L t. P. H. *cdd.* fere *cdd.* fui Bothe fere eram
Halm

PLAYS

213

Polydorus called 'Deiphilus' is astonished to find his parents unharmed :

Nonius : 'Offendere (hit upon, meet with),' to find . . .

Polydorus

whom I hit upon unharmed, just as I wished.

214

Iliona reveals the truth to him :

Nonius : 'Lactare (dupe)' means to lead on or coax, 'fleece,' cheat . . . —

Iliona

So that the error which at present dupes you
May fret you thus no longer.

215-17

Cicero : Let annoyance claim for itself another kind of voice—a heavy kind which makes no attempt to suggest pity, and further overcast by a uniform tone and pressure—^a

Iliona

At that season

When Paris joined Helen to a marriage—
No marriage that!—and I myself was big
With child, the sum of months being nigh fulfilled
For me to give it birth, in that same time
Did Hecuba give birth to Polydorus
In her last travail.

^a sc. of the lips; cf. Cic., *de Or.*, III, 11, 43. The fr. comes very probably from Pacuvius' *Iliona*. R., 236.

PACUVIUS

218-19

Nonius, 97, 13 : 'Danunt,' dant . . . —

Iliona

Di me etsi perdunt, tamen esse adiutam expetunt
quom prius quam intereo spatium ulciscendi danunt.

Cp. Non., 104, 5.

220-1

Festus, 268, 10 : 'Perpetem' pro perpetuo dixerunt poetae
. . . —

Iliona

Fac ut coepisti hanc operam mihi des perpetem ;
oculos transaxim !

222

Nonius, 505, 11 : 'Sonunt' etiam inde manavit. Ennius
. . . <Pacuvius> Iliona—

Polymestor ?

Ibo ad eam ut sciscam quid velint.

Iliona ?

Valvae sonunt.

²²¹ oculos transaxim Ribb. (transaxim O. Mr.) oculis
traxerim *cd.*

Non., 505 : Pacuvius *suppl.* Iun.

²²² velint *cdd.* velit *ed. princ.*

PLAYS

218-19

Iliona desires revenge on Polymestor :

Nonius : ' Danunt,' the same as ' dant ' . . . —

Iliona

The Gods destroy me, yet desire that I
Receive their help, since they before I perish
Do grant me time for vengeance.

220-1

Polydorus (Deiphilus) has promised his help :

Festus : ' Perpes ' is a term which the poets used for ' perpetuus ' . . . —

Iliona

See that, as you have now begun this service,
You everlastingly perform it for me—
May I gash out his eyes! ^a

222

Polymestor is lured by Iliona into the palace ?

Nonius : ' Sonunt.' This form is also derived from that verb (*sc.* ' sonere '). Ennius. . . . Pacuvius in *Iliona*—

Polymestor ?

I'll go to her to inquire what is their wish. . [knocks]

Iliona ? (within ?)

There's a noise at the doors.

^a The reading here is uncertain. If *oculis* is right, perhaps a line has dropped out.

PACUVIUS

223

Nonius, 470, 9 : ' Altercas ' . . . —

?

Cur inlaqueetur hic ?

Iliona

Mecum altercas? Tace!

224

Festus, 375, fin. : ' Ungulus ' Oscorum lingua anulus . . . —

Iliona

Repugnanti ego porro hunc vi detraxi ungulum.

225

Nonius, 183, 21 : ' Unose,' simul . . . —

' Occidisti, ut multa paucis verba unose obnuntiem.'

226

Nonius, 475, 32 : ' Poti ' pro potiri . . . —

Usi honore credo Achivi hunc sceptrum patientur
poti.

Non., 470 : Altercas. est et passivum Quich., Linds. alter-
cata est passivum *cdd.*

²²³ inlaquetur (ill-) *cdd.* cur illa quae tu hic Delrio

²²⁶ usi honore *G.l* usi (h)onere *cdd.* tu si conere
Mercier usione *coni.* Linds. Achivi hunc Buecheler
alii alia adhuc *cdd.*

PLAYS

223

Polymestor is seized :

Nonius : 'Altercas' . . . —

?

Why should this man be emmeshed?

Iliona

You bandy words

With me? Be silent!

224

Iliona describes her revenge on Polymestor :

Festus : 'Ungulus' in the Oscan tongue means a ring
. . . —

Iliona

As he fought back, I further pulled from him
This finger-ring with violence.

225

Nonius : 'Unose,' at the same time . . . —

'To make a long story short, I'll tell you in one
word : ^a you are ruined.' ^b

226

Polydorus (Deiphilus) will be allowed to gain the realm ? :

Nonius : 'Poti' for 'potiri' . . . —

I think the Achivi will do honourably
And suffer him to gain the royal sceptre.

^a In spite of Nonius, I take the adverb *unose* thus. The word occurs here only.

^b Perhaps, however, it is 'occidisti' and so the fr. would be a comment spoken to Iliona.

PACUVIUS

227

Nonius, 98, 12 : ' Dignet,' dignos putet . . . —
Quis deos infernos, quibus caelestis dignet decorare
hostiis ?

228

Nonius, 98, 14 : ' Debiliter,' debilitate. Pacuvius—
Miseret me, lacrimis lingua debiliter stupet.

229

Nonius, 124, 24 : ' Inibi' pro sic et mox. . . . Pacuvius
Iliona—
Profecto aut inibi est aut iam potiuntur Phrugum.

230

Festus, 568, 19 : ' Vecors ' est turbati ac mali cordis . . . —
paelici superstitiosae cum vecordi coniuge.

MEDUS

Medus, son of Medea and Aegeus king of Athens, was stranded on the coast of Colchis by a storm while seeking his mother, and pretended to be Hippotes, son of Creon. Perses, son of the sun-god and brother of Aeetes, fearing an oracle which warned him to dread the vengeance of Aeetes' descendants, imprisoned Medus. The land was seized by famine; Medea came and pretended to be a priestess of Diana and able to expiate the dearth. Hearing that Perses was holding Hippotes, Creon's son, she thought that he had come to avenge the wrong done to Creon by her, and told Perses it

²²⁹ aut iam *Flor.* 3 tam iam *cdd.*

^a *sc.* Polymestor, conscience-stricken ? R., 236.

PLAYS

227

Unplaced fragments. Some atonement :

Nonius : 'Dignet,' thinks 'digni,' worthy . . . —

But with what victims would he ^a worthy deem
The gods in heaven and the gods below
To be provided?

228

The following fragment may well belong to this play : ^b

Nonius : 'Debilitet,' with 'debilitas.' Pacuvius—

I'm full of pity, and my tongue's benumbed,
Unnerved, by tears.

229

References to the fall of Troy :

Nonius : 'Inibi (there, nearby),' for 'thus' and 'soon.'
. . . Pacuvius in *Iliona*—

The event is either near at hand for sure,
Or else they're masters of the Phrygians now.

230

Festus : 'Vecors' means of a troubled and sick 'cor,'
wit . . . —

to a prophetic mistress ^c with a lackwit consort.^d

MEDUS

was Medus (without knowing this was true) sent by Medea to kill Perses. Could she therefore kill him? Medus, when led out to the tender mercies of Medea, was recognised by her; she asked to converse with him, gave him a sword, and told him to avenge his grandfather. Medes kills Perses, obtains the kingdom, and names it Media (Hygin., *Fab.*, 27). Cf. R., 318 ff.

Scene, Colchis. Chorus of companions of Medus? Cicero (*de Nat. Deor.*, III, 19, 48) says that in Pacuvius Medea's brother was called Aegialeus.

^b It is quoted by Nonius immediately after line 227.

^c Cassandra, mistress of Agamemnon.

^d Clytaemnestra? or (as a masculine) Agamemnon?

PACUVIUS

231

Festus, 538, 28 : <‘Tonsillam’ ait> esse Verrius palum dolatum <in acumen et> cuspidē praeferratum, ut existimat, . . . quem configi in litore navis religandae causa. Pacuvius in Medo—

Medus

Accessi . . . Acam et tonsillam pegi laeto in litore.

Cp. Priscian., ap. *G.L.*, II, 523, 19.

232-3

Charisius, ap. *G.L.*, I, 102, 20 : ‘Heres,’ ‘parens,’ ‘homo’ . . . masculino genere semper dicuntur. . . . Pacuvius in Medo, cum ostenderet a Medo matrem quaeri . . . —

Medus

te, Sol, invoco,
inquirendi ut mei parentis mihi potestatem duis.

234-5

Censorinus, ap. *G.L.*, VI, 614, 2 : Aristophanius anapaestus—

Axena Ponti per freta Colchos denique delatus ad-
haesi,

. . . implet pedes septem et semipedem. Anapaestus oetonarius—

Ore beato lumine volitans, qui per caelum candidus
equitas,

recipit eosdem pedes praeter semipedem.

²³¹ Aeam Bergk Acaeam Buecheler Aean O. Mr.
accessi ad eam Ursin. a. ad. terram Bothe access
* * * * * eam *cd.* tosillam *Fest.* tonsillam *vel sim.*
Prisc. laeto *Fest.* laevo *vel* levo *cdd. Prisc.* (clivo
Erl.) lecto Bergk saevo Scriverius
²³²⁻³ *constit.* Bothe t. s. i. u. m. p. d. i. m. p. *cd.*
²³⁴⁻⁵ *trib. Pac.* ‘*Med.*’ Welcker *reicit* Mr.
²³⁵ ore *cdd.* Hore S Ore (*sc.* Apollo) Bothe orte
L clare Buecheler

PLAYS

231

Enter Medus with his companions :

Festus : 'Tonsilla.' According to Verrius a stake hewn to a point and, he thinks, tipped with an iron prong. He says that it is fixed on shore for mooring a ship. Pacuvius in *Medus*—

Medus

I came to Aea ^a and drove the mooring-stake
In a pleasant beach.

232-3

He calls on the sun-god for help to find his mother :

Charisius : 'Heres,' 'parens,' 'homo' . . . are always used in the masculine gender. . . . Thus Pacuvius in *Medus* when he was representing how Medus was seeking his mother . . . —

Medus

Thee, Sun, I call on, that thou grant me power
To seek my parent out.

234-5

Chorus (or Medus ?) on their present fortunes ; they join in Medus' prayer :

Censorinus : The Aristophanic anapaest—

Among the Colchians across the inhospitable seas
of Pontus I came to land at last and there I clung,
. . . occupies seven feet and a half. The eight-footed
anapaest—

Thou who with happy face aglow dost flit, dost ride
all blazing white across the sky,^b
takes up the same number of feet less half a foot.

^a Although the gap in Festus' text might justify the reading *Aeaea*, surely *Aea* (Colchis) must be what Pacuvius wrote.

^b Possibly invented by Censorinus, but the words seem to fit well into this scene, R., 320.

PACUVIUS

236

Nonius, 324, 24 : ' Illico ' significat statim, mox . . . —

Medus

Repudio auspiciū ; regrediundum est ilico.

237

Charisius, ap. *G.L.*, I, 133, 2 : ' Is eius ei eum ' vel ' im,'
numero plurali ' is,' ut est locutus Pacuvius in Medo—

Perses

Ques sunt is ?

?

Ignoti nescioques ignobiles.

Cp. Charis., ap. *G.L.*, I, 91, 19; Prise., ap. *G.L.*, III, 9, 16.

238

Nonius, 73, 20 : ' Abiugat,' separat, alienat . . . —

Perses

Quae res te ab stabulis abiugat ?

Medus

Certum est loqui.

239

Nonius, 467, 23 : ' Vagas ' pro vagaris . . . —

Perses

Quid tandem ? Ubi ea est ? Quod receptat se ?

Medus

Exul incertā vagat.

²³⁶ auspiciū *cdd.* hospitium Heinsius (N.)

²³⁷ ignobiles *add. ex Charis. G.L.*, I, 91

²³⁹ quod *cdd.* quo Mercier receptat se W re-
ceptat cdd. alii alia

PLAYS

236

Medus is discouraged by bad signs ? :

Nonius : ‘ Illico ’ (forthwith) means at once, soon . . . —

Medus

I disdain the omen ; forthwith I must retrace my steps.

237

Medus and his followers are found by Perses’ royal guard, who report to Perses :

Charisius : ‘ Is eius ei eum ’ or ‘ im,’ in the plural number ‘ is,’ according to the usage of Pacuvius in *Medus*—

Perses

Who are they ?

?

Unknown men, ignoble nobodies.

238

Medus is brought before Perses :

Nonius : ‘ Abiugat (disyokes),’ separates, estranges . . . —

Perses

What is it that from house and home disyokes you ?

Medus

It’s my resolve to tell you.

239

Medus, pretending he is Hippotes, Creon’s son, stirs in Perses the memory of Medea’s crimes :

Nonius : ‘ Vagas ’ for ‘ vagaris ’ . . . —

Perses

What then ? Where is she ? Whither has she betaken herself ?

Medus

She roams a wanderer on unknown ways.

PACUVIUS

240

Nonius, 77, 16 : ' Baetere,' id est ire . . . —

Medus

Si resto, pergit ut eam, si ire conor, prohibet baetere !

241

Diomedes, ap. *G.L.*, II, 382, 14 : ' Attingo ' . . . sine n littera dictum . . . ut Pacuvius in Medo—

Perses

Custodite istunc vos, ne vim qui adtolat neu qui attigat.

Cp. Non., 246, 4.

242

Cicero *de Inv.*, I, 19, 27 : Fabula est in qua nec verae nec veri similes res continentur, cuiusmodi est—

Angues ingentes alites iuncti iugo.

Cp. Victorin., *ad loc.*; Ciceron., *de Rep.*, III, 9, 14 : . . . illo Pacuviano . . . alitum anguium curru.

243

Nonius, 506, 15 : ' Fulgēre ' correpte pro fulgēre . . . —
linguae bisulcae actu crispo fulgere.

²⁴⁰ pergit, ut eam Mercier porgit u. e. Ribb. percit
coni. Mr. pergitur eam *cdd.*

²⁴¹ istunc Ribb. hunc *Diom.* istum *Non.* at-
tollat *vel* adtollat *cdd.* *Non.* attulat *Diom.* neu
qui *Non.* om. qui *Diom.*

²⁴³ bisulcae Faber (N.) bisulcis *cdd.* actu *cdd.* iactu
Faber

PLAYS

240

Perses hesitates to arrest the strangers :

Nonius : ' Baetere ' (to step), that is, to go . . . —

Medus

If I stand still, he then proceeds to say
I must go on ; and if I try to go,
He hinders me from stepping on !

241

Perses at last arrests Medus :

Diomedes : ' Attingo ' . . . used without an n . . . for example Pacuvius in *Medus*—

Perses

Guard you this man ; lest any offer him
Some violence or lay hands on him.

242

A famine falls on the land. A messenger ? describes the coming of Medea in her air-borne chariot :

Cicero : A fable is something which contains things which are neither true nor probable, like the following—

Huge winged snakes yoked to a chariot's yoke.^a

243

Nonius : ' Fulgēre ' with a short e for ' fulgēre ' . . . —
forked tongues flashed with flickering throb.

^a Cicero also speaks of ' Pacuvius ' famous chariot of winged snakes ' (*de Re Publ.*, III, 9, 14). Cp. Varro, *Marcipor*, ap. Non., 451, 15 *dixit regi Medeam advectam per aera in reda anguibus*, where the words *per a. i. r. a.* might be words from this narrative.

PACUVIUS

244-5

Priscianus, ap. *G.L.*, II, 87, 15: Vetustissimi tamen comparativis huiuscemodi sunt usi . . . —

mulier egregissima
forma

246

Nonius, 178, 7: 'Tetinerit' pro tenuerit . . . —

Chorus

Cedo quorsum itiner tetinisse aiunt?

247

Serv. auct., ad *Aen.*, XI, 543: . . . (Camillo) significant deorum praeministrum, unde Vergilius bene ait Metabum Camillam appellasse filiam, scilicet Dianae ministram. Nam et Pacuvius in Medo cum de Medea loqueretur—

Chorus

Caelitum camilla, expectata advenis. Salve, hospita!

Cp. Macrobi., *S.*, III, 8, 7.

248

Nonius, 74, 21: 'Averruncare,' avertere . . . —

Medea

Possum ego istam capite cladem averruncassere.

^a I assign this fr. to the chorus because of the metre.

^b Cf. R., 321-2. As it stands, the fr. could be taken as . . . 'longed for by newcomers. Hail, O our hostess!'

PLAYS

244-5

Priscian : Still the oldest writers used comparatives of this kind (*sc. prior, arduior*) . . . —

a woman of beautifullest form

246

The Chorus^a converses with Medus about Medea :

Nonius : ‘Tetinerit’ for ‘tenuerit’ . . . —

Chorus

Come, whither, say they, did she wend her way?

247

The chorus greets Medea who is pretending to be Diana's priestess :^b

Servius, on ‘Casmillae’ and ‘Camillam’ in Virgil: By Camillus they mean attendant of the gods, so that Virgil well says that Metabus called his daughter Camilla, that is to say, a waiting-maid to Diana. For Pacuvius also wrote, when he was speaking of Medea in *Medus*,—

Chorus

Chaste handmaid of the heavenly gods, most
longed-for

Is this your coming. Welcome O our guest!

248

But she can and will cause the gods to free Perses from his danger,^c and the land from its famine :

Nonius : ‘Averruncare’ (uproot?), to avert . . . —

Medea

I can uproot that mischief from your person.

^c *sc.* of vengeance at the hands of Aeetes' descendants. See notice on p. 248; *averruncassere* is an old future infinitive of *averruncare*.

257

PACUVIUS

249

Nonius, 170, 15 : ‘ Sempiterne ’ . . . —
populoque ut faustum sempiterne sospitent.

Cp. Non., 176, 5.

250

Festus, 436, 2 : ‘ Super ’ . . . ponitur etiam pro de, Graeca consuetudine, ut illi dicunt *ὑπέρ* . . . —

Perses

Qua super re interfectum esse dixisti Hippotem ?

251

Festus, 226, 29 : ‘ Ostentum ’ non solum pro portento poni solere, sed etiam participialiter . . . testimonio est Pacuvius in Medo—

Medea

Atque eccum in ipso tempore ostentum senem.

252

Schol. *ad Aen.*, V, 93 : ‘ Altaria ’ . . . —

Aeetes

vitam propagans exanimis altaribus.

²⁵⁰ dixisti H. Mr.	Hippotem d. <i>cd.</i>	qua s. red i.
<tu> e. d. H. Ribb.		
²⁵² exanimis Ribb.	ex aris et Mai	ex novis <i>coni.</i>
Ribb.	exanin. <i>cd.</i>	

258

PLAYS

249

Nonius : ' Sempiternæ ' . . . —

That they may save it ^a everlastingly
And make it prosperous for the people's sake.

250

Medea unknowingly tells Perses the truth—that it is Medus he has arrested and Hippotes is dead. Perses asks :

Festus : ' Super ' . . . is even put for ' de,' by a usage of the Greeks, just as they employ *ὑπέρ* . . .

Perses

You said that Hippotes was killed ; on what reason this ?

251

Medea sees Aeetes approaching :

Festus : ' Ostentum.' That this word is used not only for a portent but also as a participle . . . Pacuvius is a witness in *Medus*—

Medea

Why, see him ! There in the very nick of time
The old man is disclosed.

252

Aeetes, not recognising Medea, tells ^b her of his sufferings :

A scholiast : ' Altaria ' . . . —

Aeetes

Prolonging life from lifeless altar-ledges.

^a *sc. regnum ?*

^b I suggest this context ; the *altaria* would be *exanima* because slain offerings were laid on them. But the fr. may refer to the general famine.

PACUVIUS

253-6

Cicero, *Tusc. Disp.*, III, 12, 26 : Quid ? Illum filium Solis nonne patris ipsius luce indignum putas ?—

Refugere oculi, corpus macie extabuit ;
lacrimae peredere umore exsanguis genas ;
situm inter oris barba pedore horrida
intonsa infuscat pectus inlucie scabrum.

Haec mala, o stultissime Aeeta, ipse tibi addidisti ; non inerant in eis quae tibi casus invexerat . . . sed maeres videlicet regni desiderio, non filiae. Illam enim oderas, et iure fortasse ; regno non aequo animo carebas.

257

Nonius, 197, 28 : ‘ Quis ’ et generi feminino attribui posse veterum auctoritas voluit . . . Pacuvius—

Aeetes

Quis tu es mulier quae me insueto nuncupasti
nomine ?

Cp. Pompei., ap. *G.L.*, V, 206, 27 ; Varr., *L.L.*, VI, 60 (. . . tem in Medo), *al.*

258-9

Nonius, 6, 21 : ‘ Calvitur ’ dictum est frustratur . . . —

Medea

Sentio, pater, te vocis calvi similitudine.

²⁵³⁻⁶ *trib. Pac.* ‘ *Med.* ’ Welcker

²⁵⁵ situm inter oris L	situm vide oris Bothe	situst
in ore Davis	<i>alii alia</i>	situ nitoris <i>edd. opt.</i>
intoris <i>Mon. b.</i>	situ mucoris, s. in decoris, s. victoris	<i>cell.</i>

^a *sc.* Aeetes.

^b This fr. does not conform to the plot of Ennius’ *Medea* (*Remains of Old Latin*, Vol. I, pp. 310 ff.), nor does it suit

PLAYS

253-6

Cicero : Well, that child ^a of the Sun, do you not think him unworthy of the light of his own father?—

Hollow sank my eyes,
My body pined away in leanness ; tears
With damp drops ate away my bloodless cheeks ;
Amidst the filth upon my face a beard,
That bristled out unshorn and stained with grime,
Darkened my scurfy and dirt-sullied breast.^b

These troubles, Aetes, you most foolish man, you heaped upon yourself. There were among them none which accident had brought upon you . . . but we must suppose your grief springs from longing for your kingdom, not for your daughter. For her you hated, and rightly perhaps ; as for your kingdom, you could not do without that and have an easy mind.

257

Medea addressed him as 'father' ; surprise of Aetes :

Nonius : ' Quis.' The authority of the old writers has seen fit that this word should be assignable to the feminine as well as to the masculine gender. . . . Pacuvius—

Aetes

Who are you, woman, who have called me thus
By an unwonted name ?

258-9

Aetes believes Medea is his son Aegialeus (Absyrtus) ; Medea explains his mistake ; Aetes looks closer and recognises her :

Nonius : ' Calvitur ' (tricks) is a term used for deceives . . . —

Medea

Father, I perceive
It is the likeness of my voice that tricks you.

Accius' *Medea* (Vol. II, pp. 456 ff.). The attribution, therefore, to this play of Pacuvius is probably right.

PACUVIUS

et—

Aeetes

Sed quid conspicio? Num me lactans calvitur aetas?

260

Cicero, *Tusc. Disp.*, IV, 32, 69: Quid ait ex tragoedia princeps ille Argonautarum . . . (*Enn.*, '*Med.*' 286). Quid ergo? Hic amor Medae quanta miseriarum excitavit incendia! Atque ea tamen apud alium poetam patri dicere audet se coniugem habuisse—

Medea

illum Amor quem dederat, qui plus pollet potiorque
est patre.

261-3

Auctor, *ad Herenn.*, II, 25, 40: Item vitiosum est, cum id quod in aperto delicto positum est tamen aliqua tegitur defensione, hoc modo—

Medea

Cum te expetebant omnes florentissimo
regno, reliqui; nunc desertum ab omnibus
summo periclo sola ut restituam paro.

²⁵⁸⁻⁹ et *Flor.* 3 (*in marg.*)? *om. cdd.*

^a Not Ennius, therefore; and the incident did not come in Accius' *Medea* (see pp. 456 ff.). Thus this other poet would be Pacuvius, and the play would be *Medus*.

PLAYS

and—

Aeetes

. . . Why, what is this I see?

Surely it's not my age that dupes and tricks me?

260

Medea excuses herself to Aeetes for her desertion of him when she gave herself to Jason :

Cicero : What says the renowned leader of the Argonauts in tragedy? . . . (see *Ennius, Med.*, *Remains of Old Latin*, Vol. I, pp. 322-3). . . . What then? That love of Medea—what a blaze of miseries it roused! And yet in the work of another ^a poet she dares to tell her father that she had for a husband—

Medea

him whom Love had given, who is more powerful and stronger than a father.

261-3

She claims that she now comes as Aeetes' avenger :

The author of *To Herennius* : Again there is a fault when that which stands self-revealed as a crime is none the less cloaked by some defence, in this manner—

Medea

When all men sought you out, while yet your throne

Did flourish greatly, I deserted you ;

But now that you forsaken are by all,

In greatest peril, I alone prepare

A plan whereby I can restore you.^b

^b Here again, these words, obviously spoken by Medea, suit neither Ennius' nor Accius' *Medea*.

PACUVIUS

264

Nonius, 79, 5 : ' Bount ' dictum a boum mugitibus . . . —

Nuntius

Clamore et sonitu colles resonantes bount.

265

Macrobius, *S.*, VI, 1, 36 : ' Diversi circumspiciunt ' . . . —
diversi circumspicimus, horror percipit.

NIPTRA

Ulysses had been told by a prophecy that he would die by a son's hand; therefore on reaching Ithaca he adopted a disguise in order to avoid Telemachus his son. Only his old nurse Euryclea recognised him, through a foot-bath in his possession. Telegonus a son of Circe by Ulysses, sent by his mother to find his father, was driven to Ithaca by a storm, and wasted the fields to obtain food. He went to Ulysses' dwelling by night, but the sentinels refused to admit him. An altercation led to violence, and Ulysses, thinking that Telegonus was Telemachus, fought with him. Telegonus wounded Ulysses

266-8

Homerus, *Od.*, XIX, 386; 467 *s.*

Gellius, II, 26, 13 : Pacuvius aquam ' flavam ' dixit et ' fulvum ' pulverem; cuius versus, quoniam sunt iucundissimi, libens commemini—

Euryclea

Cedo tuum pedem mi, lymphis flavis fulvum ut pulverem

manibus isdem, quibus Ulixi saepe permulsi, abluam lassitudinemque minuam manuum mollitudine.

²⁶⁶ pedem *add.* Peckkamp

264

PLAYS

264

A messenger tells of the murder of Perses and the restoration of Aetes ; rejoicings of the people ? :

Nonius : ' Bount.' The word is derived from bovine lowing . . . —

Messenger

The hills re-echoing lowed with clamorous noise.

265

The horror of the murder :

Macrobius, on ' They look all round, turning this way and that ' in Virgil : . . . —

Turning this way and that we look all round ;
A shuddering seizes us.

THE WASHING

mortally with the fish's prickle which his mother Circe had given him to adorn his spear. After Telegonus found out whom he had killed, he sorrowed greatly. He and Telemachus and Penelope at Minerva's orders carried Ulysses dead to Circe on Aea Island, and buried him there.

Model : Sophocles' *Νίπτρα* or ' *Ὀδυσσεὺς Ἀκανθοπλήξ* ' (Cic., *Tusc. Disp.*, II, 21. 48), based on that part of the *Odyssey* called *Νίπτρα* because of the recognition of Odysseus by his nurse when she washed him (*Od.*, XIX). Scenc : Before the king's palace in Ithaca. Cf. Ribb., 270 ff.

266-8

Euryclea washes Ulysses' feet :

Gellius : Pacuvius called water ' *flava* ' (yellow), and dust ' *fulvus* ' (tawny) ; I am glad I can quote his verses, since they are very charming—

Euryclea

Give me your foot, that in yellow water I may wash away the tawny dust with these same hands with which I often stroked Ulysses' ; and with the softness of my hands let me soothe your weariness.

265

PACUVIUS

269

Cicero, *Tusc. Disp.*, V, 16, 46: Haec quae sunt minima, tamen bona dicantur necesse est, candiduli dentes, venusti oculi, color suavis, et ea quae Anticlea laudat Ulixi pedes abluens—

Lenitudo orationis, mollitudo corporis

Cp. Non., 132, 6.

270

Nonius, 375, 4: 'Pariter,' similiter. . . . Pacuvius Niptris—

Ulixes

Pariter te esse erga illum video ut illum ted erga scio.

271

Festus, 268, 29: 'Perpetrat,' peragit, perficit. . . . —

Spartam reportare instat, id si perpetrat.

272

Od., IX, 216; cp. 106 s., 182.

Nonius, 222, 25: 'Specus' . . . feminino . . . —

Inde Aetnam montem advenio in scruposam specum.

Cf. Schol. Bern. Hag., 102; Priscian., ap. *G.L.*, II, 160, 5.

Cic., *Tusc. Disp.*: Anticlea *cdd.* Euryclea *edd. vett.*

Non., 375: Niptra *cdd.*

²⁷⁰ ted Vossius te *cdd.* illunc erga te (*vel* te e.)

Umpfenbach

²⁷¹ reportare O. Mr. reportari Lindemann reponere
vel repedare S deponere Bothe reponare *cd.*

Non., 222: Accius Niptris *cdd.* Pacuvius *Prisc.*

^a Or explains how she has recognised him (cf. Homer, *Od.*, XIX, 474-5). If so, this fr. should come after the next.

PLAYS

269

She sees ^a a likeness to Ulysses :

Cicero : Little white teeth, fine eyes, fresh complexion, and the things which Anticlea ^b praises as she washes Ulysses' feet—

The gentleness of your speech, the softness of your body

—such insignificant things as these must yet be *called* good.

270

Ulysses alludes to himself :

Nonius : 'Pariter' (equally), similarly. . . . Pacuvius in *The Washing*—

Ulysses

I see that you feel towards him equally with the feelings which I know he has towards you.

271

Euryclea recognises him by a scar ; Ulysses tells how Menelaus brought Helen back to Sparta :

Festus : 'Perpetrat,' carries through, performs . . . —

He is bent on bearing her back to Sparta, if he can accomplish this.

272

How he came to Polyphemus' cave :

Nonius 'Specus' . . . in the feminine . . . —

Then I came to a rugged cavern in Mount Aetna.

^b Cicero, or tradition in his time, has apparently made a mistake; the person who washed Ulysses' feet was his nurse Euryclea, not Anticlea, who was his mother, and dead by that time. However, tradition may have varied, because on an old vase of Chiusi it is one Antiphata who washes Ulysses' feet. Cf. R., 272-4.

PACUVIUS

273-4

Od., IX, 187 *s.*

Gellius, XII, 30, 2 : Pacuvius, in tragoedia quae Niptra inscribitur, faciem dixit hominis pro corporis longitudine—

aetate integra
feroci ingenio, facie procera virum.

Cp. Non., 52, 26.

275-6

Od., X, 235 *s.*

Servius auct., ad *Aen.*, V, 28 : ‘Flecte’ . . . significat muta, ut Pacuvius—

. . . quae
meum venenis flexit socium pectora.

277-8

Od., V, 243 *s.*; XII, 420 *s.*

Festus, 508, 33 : ‘Serilia’ Verrius appellari putat navigia Histrica ac Liburnica, quae lino ac sparto condensantur, a conserendo et contexendo dicta, quia dicat Pacuvius in Niptris—

Nec ulla subseus cohibet compagem alvei, .
sed suta lino et sparteis serilibus ;

cum περιφραστικῶς et ficto vocabulo usus sit pro funiculis, qui sparto conseruntur.

Cp. Fest., 440, 29; Paul., ex F., 441, 10.

279

Nonius, 77, 16 : ‘Baetere,’ id est ire . . . —

Ulixes

Vos hinc defensum patriam in pugnam baetite.

²⁷³ aetate inquit *Gell.* ²⁷⁵⁻⁶ *trib.* ‘*Niptr.*’ Bothe
Non., 77 : Niptra *cdl.*

PLAYS

273-4

Description of Polyphemus? :

Gellius: Pacuvius, in the tragedy which is entitled *The Washing*, used 'facies' for the tallness of a man's body. He says—

. . . A man in life's full prime,
And fierce in disposition, tall in feature.

275-6

How Ulysses fared with Circe :

The augments of Servius, on 'flecte' in Virgil: 'Flecte' (bend, warp) . . . means change; for example Pacuvius—^a

She who with poisons warped my comrades' hearts.

277-8

How^b Ulysses built a raft when he was on Ogygia with Calypso :

Festus: 'Serilia.' Verrius thinks that this is a name given to Istrian and Liburnian ships whose grain is thickened with flax and broom; and that the name is derived from 'consero' and 'contexto.' His reason for believing this is that Pacuvius says in *The Washing*—

and no tenon held fast the framework of the hull,
but it was sewn with flax and plaitage of broom;

whereas it was a coined word which Pacuvius used, as a periphrastic turn, for ropes which are entwined, 'conseruntur,' out of broom.

279

Telegonus at Ulysses' palace by night ; Ulysses orders his house-servants to defend him.

Nonius: 'Baetere,' that is, to go . . . —

Ulysses

You must go hence to battle, to defend
Your native land.

^a In this play no doubt.

^b Or possibly the fr. describes the raft on which Ulysses first reached Ogygia.

PACUVIUS

280-91

Cicero, *Tusc. Disp.*, II, 21, 48 : Non nimis in Niptris ille sapientissimus Graeciae saucius lamentatur vel modice potius—

Ulixes

Pedetemptim et sedato nisu
ne succussu arripiat maior
dolor.

Pacuvius hoc melius quam Sophocles; apud illum enim perquam flebiliter Ulixes lamentatur in vulnere; tamen huic leniter gementi illi ipsi, qui ferunt saucium, personae gravitatem intuentes non dubitant dicere—

Chorus

Tu quoque, Ulixes, quamquam graviter
cernimus ictum, nimis paene animo es
molli, qui consuetus in armis 285
aevom agere . . .

Intellegit poeta prudens ferendi doloris consuetudinem esse non contemnendam magistram. Atque ille non immoderate magno in dolore—

Ulixes

Retinete, tenete! Opprimit ulcus!
Nudate! Heu! miserum me excrucior!

Incipit labi; deinde ilico desinit—

Operite; abscedite iamiam;
Mittite, nam attrectatu et quassu 290
saevum amplificatis dolorem.

Videsne ut obmutuerit non sedatus corporis, sed castigatus animi dolor?

Cp. Charis., ap. *G.L.*, I, 214, 10 (280).

²⁸⁰ pedemptim inquit *Cic.* ac *Charis.* ite et *Cic.*
²⁸¹ arreat Maehly

PLAYS

280-91

Ulysses is mortally wounded by Telegonus :

Cicero : In *The Washing* the wisest hero of Greece laments not too much; rather should we say moderately. Says he—

Ulysses

Step by step, with gentle strain, lest by a jolt a greater pain should grip me.

Pacuvius puts this better than Sophocles; for in the latter's play Ulysses laments very tearfully over his wound; still, in the case of Pacuvius' hero the very persons who carry him wounded, having an eye to the dignity of his character, do not hesitate to say to him, as he groans softly—

Chorus

You too, Ulysses, though we see you sore stricken, are almost too soft in spirit, you who, accustomed to live life-long under arms . . .

The wise poet understands that the habit of bearing pain is an instructress not to be scorned. And then Ulysses, not immoderately, in great pain, says—

Ulysses

Hold back, hold! The sore overwhelms me!
Lay it bare! Ah! Poor me, I am in torture!

He begins to lose hold on himself; then at once he pulls up—

Cover it; and now withdraw. Let me alone, for by handling and jolting you increase the cruel pain.

Do you see how it is not the pain of his body which has been soothed and silenced, but the pain of his soul which has been chastised and silenced?

²⁸⁵ consueris Bentley.

²⁸⁷ opprimit Voss. opprimite *cdd.*

PACUVIUS

292-3

Nonius, 40, 26 : 'Infabre,' foede, ut est affabre pulchre
. . . —

Telegonus

Barbaricam pestem subinis nostris optulit,
nova figura factam, commissam infabre.

Cp. Non., 248, 22.

294-5

Cicero, *Tusc. Disp.*, II, 21, 50 : Itaque in extremis Niptris
alios quoque obiurgat idque moriens—

Ulixes

Conqueri fortunam advorsam, non lamentari decet ;
id viri est officium, fletus muliebri ingenio additust.

Huius animi pars illa mollior rationi sic paruit ut severo
imperatorī miles pudens.

PENTHEUS

Of this play we have only a sketch of the plot by an aug-
menter of Servius; it corresponds largely with Euripides'
Bacchae, the main difference being that Pentheus' captive is

Servius auctus, ad *Aen.*, IV, 469 : Pentheus . . . secundum
tragoediam Pacuvii furuit . . . ; de quo fabula talis est :
Pentheus, Echionis et Agaves filius, Thebanorum rex, cum
indignaretur ex matertera sua Semele genitum Liberum
patrem coli tamquam deum, ut primum comperit eum in
Cithaerone monte esse, misit satellites, qui eum vinctum ad

Non., 40 : Niptra *cdd.*

²⁹⁵ additust Bentley additur Buecheler additjs *Gud.*

PLAYS

292-3

Telegonus has revealed himself and tells about his spear : ^a

Nonius : 'Infabre' (in an unworkmanlike way), in ugly fashion, just as 'affabre' means beautifully . . . —

Telegonus

An outlandish plague did she present for our spears, fashioned in strange shape, contrived in art unworkmanlike.

294-5

Ulysses is resigned to his fate and his courage is restored :

Cicero : And so in the last part of *The Washing* Ulysses rebukes others also, and that too on his deathbed—

Ulysses

You may ^b complain of adverse fortune, not Lament. This is man's duty ; weeping is A quality bestowed on woman's nature.

That weaker part of this man's soul has obeyed reason just as a loyal soldier obeys a strict commander.

PENTHEUS

not Dionysus (Liber) but one of his attendants Acoetes. There were other differences. Ovid in *Met.*, III, 574 ff. may have had Pacuvius' play before him. R., 280-1.

An augments of Servius : According to Pacuvius' tragedy . . . Pentheus fell into a frenzy. The plot on this theme is as follows. Pentheus, a son of Echion and Agave, and a king of the Thebans, took it amiss that his aunt Semele's son, Father Liber, was honoured like a god. As soon as he learnt that Liber was on Mount Cithaeron, he sent satellites with

^a Telegonus' mother Circe gave him a fish's prickle with which to adorn his spear.

^b The meaning seems to be clear; yet some think that Ulysses blames both complaint and grief.

PACUVIUS

se perducerent. Qui cum ipsum non invenissent, unum ex comitibus eius Acoetem captum ad Pentheum perduxerunt. Is cum de eo graviolem poenam constitueret, iussit eum interim claudi vinetum; cumque sponte sua et carceris fores apertae essent et vincula Acoeti exeidissent, miratus Pentheus spectaturus sacra Liberi patris Cithaerona petit, quem visum bacchae discerpserunt. Prima autem Agave mater eius amputasse caput dicitur, feram esse existimans.

PERIBOEA

Oeneus king of Calydon married Hipponous' daughter Periboea and begat a son Tydeus, who was one of the Seven who went against Thebes, and was killed by Melanippus. In his absence the sons of Oeneus' younger brother Agrius robbed Oeneus of his throne and maltreated him. Diomedes son of Tydeus with Alemaeon came from Argos and killed all the offenders except Thersites and Onchestus who escaped to the Peloponnesus. He then gave the kingship not to aged

296

Eur., *Oen.*, fr. 562 N ὦ γῆς πατρίδας χαῖρε φίλτατον πέδον | Καλυδῶνος.

Varro, *L.L.*, VII, 18 : Pacuvius—

Diomedes

Calidonia altrix terra exuperantum virum ;

ut ager Tusculanus, sic Calidonius ager est, non terra.

²⁹⁶ *trib.* ' *Perib.* ' Ribb.

PLAYS

orders to lead him fettered into his presence. These, when they could not find Liber himself, led Acoetes, one of his companions, captive into the presence of Pentheus. Pentheus, when he was appointing a heavier penalty for him, ordered him in the meantime to be kept fettered in prison. And when the doors of the jail had fallen open of their own accord, and Acoetes' bonds had fallen from him, Pentheus was astonished and went to Cithaeron in order to be a spectator of the rites of Father Liber. When the bacchanal women saw him they tore him to pieces; and Agave his mother, thinking he was a wild beast, is said to have begun the business by cutting off his head.

PERIBOEA

Oeneus but to Oeneus' son-in-law Andraemon. Cf. Apollod., I, 8, 4 ff. A variant of this story makes Diomedes accompanied by Sthenelus, a brother of Periboea; Diomedes deposes Agrius, who takes his own life, and restores his grandfather.

The model of Pacuvius' play was for the most part Euripides' *Οἰνεύς*. Cf. R., 391 ff., and for a special view, Jahn, in *Gerhards Denkmäler und Forschungen*, 220 ff. Scene, Calydon.

296

Prologue. First line? Diomedes on reaching his home:

Varro: Pacuvius—

Diomedes

You land of Calydon, a nurse of men

Who are surpassing great;

as the Tusculan, so the Calydonian soil is really a domain, not a 'land.'^a

^a i.e. (as Varro shows) a whole country, as opposed to a part of it.

PACUVIUS

297-300

Nonius, 353, 15: 'Niti' . . . ambulare. Pacuvius Periboca—

Oeneus

. . . ardua per loca agrestia <pes>
trepidante gradu nititur.

Nonius, 136, 29: 'Macore' pro macie . . . —
. . . corpusque meum tali
maerore aegrore macore senet.

301

Nonius, 23, 7: 'Lapit' significat obdurefacit et lapidem facit . . . —

Lapit cor cura, aerumna corpus conficit.

302-3

Eur., *Oen.*, 567 Ν σχολή μὲν οὐχί, τῷ δὲ δυστυχοῦντί πως |
τερπνὸν τὸ λέξαι κάποκλαύσασθαι πάλιν.

Nonius, 2, 6: 'Aetatem malam' senectutem veteres dixerunt . . . —

Diomedes

Parum est quod te actas male habet, ni etiam hic ad
malam
aetatem adiungas cruciatum reticentia?

304

Nonius, 430, 10: 'Iniuria' a contumelia hoc distat—iniuria enim levior res est . . . —

Oeneus

Patior facile iniuriam si est vacua a contumelia.

²⁹⁷ <pes> add. Ribb., *Röm. Trag.*, 304 (<sic> olim)
agresti ac t. *vel* agrestia t. Vossius agresti ac t. *Bern.*,
347, 357 *Montep. Ox.* agrestia ac t. *rell.*

³⁰² hic *cdd.* hunc Ribb. reticentiae *coni.* Ribb.

³⁰⁴ a *fortasse* secludendum

PLAYS

297-300

Oeneus in his age and suffering :

Nonius : ' Niti ' (strain, press forward) . . . means to walk.
Pacuvius in *Periboea*—

Oeneus

Thus with quaking steps my feet strain over places
steep and savage.

Nonius : ' Macore ' for ' macie ' . . . —

and my body ages

With sadness, sickness, leanness such as this.

301

Nonius : ' Lapit ' means hardens and turns a thing to
stone . . . —

Anxiety makes my heart a stone,
And hardship wastes my body.

302-3

Diomedes to Oeneus (who does not recognise him ?) :

Nonius : ' Aetas mala ' was a term used by old writers for
old age . . . —

Diomedes

Age brings you grief; and is not that enough
Without uniting to the grievous age
The torture of remaining silent here?

304

Oeneus' only care now is Periboea :

Nonius : ' Injury ' differs from outrage in this, that injury is
the lesser evil . . . —

Oeneus

But lightly do I suffer injury,
If it is free from insult.

PACUVIUS

305-7

Nonius, 262, 31 : 'Consternari' rursum erigi . . . —

Diomedes

Consternare, anime, ex pectore aude evolvere
consilium subito, mens, quod enatumst modo,
qui pacto inimicis mortem et huic vitam afferas.

308-9

Nonius, 153, 22 : 'Perbitere,' perire . . . —
nam me perbitere, illis opitularier
quovis exitio cupio, dum prosim.

310-11

Varro, *L.L.*, VII, 6 : 'Templum' dicitur . . . in terra, ut
in Periboea—

serupea saxeae Bacchi
templa prope adgreditur.

312-13

Nonius, 213, 10 : 'Melos' . . . masculino . . . —
thiasantem fremitu
concite melum!

314

Nonius, 497, 36 : Genetivus positus pro ablativo . . . —

Diomedes

postquam est oneratus frugum et floris Liberi,

³⁰⁵⁻⁶ aude evolvere *e. q. s.* Ribb. *alii alia* (cf. Ribb., *Trag.*
Fragm. 112-113) pectore hae et volvere consilium subit
omnes quod de nata est modo *cdd.*

³⁰⁷ qui *cdd.* quo Schegk

^a In the sense in which it is used by Livy; see note ^b on
pp. 216-7.

PLAYS

305-7

Diomedes has thought of a plan :

Nonius : 'Consternari' again means to be uplifted . . . —^a

Diomedes

Be roused,^b my soul, be brave, my mind, to unfold
Out of the breast the plan which was just now
Born on a sudden, by what means you may
Bring death to foes, life to this man.

308-9

Alcmaeon or Sthenelus^c promises help :

Nonius : 'Pebitere' to perish . . . —

. . . For that I
Should perish, they be aided by my death,
No matter how I die—that is my wish,
If only I can help.

310-11

A Bacchic rout comes by :

Varro : A 'templum' is spoken of as existing . . . in the earth, for example in *Periboea*—

approaches near the rugged rocky precincts of Bacchus.

312-13

Nonius : 'Melos' . . . in the masculine . . . —

Start up a rousing song with noise of revelry!

314

Nonius : The genitive put for the ablative . . . —

Diomedes

After he was full loaded of bread and Liber's bloom,

^b Lines 305-6 are very corrupt. I have adopted Ribbeck's readings; cf. R., 306; *Trag. Fragm. corollar.*, XLV.

^c Or even Diomedes may be the speaker. Cf. R., 307.

PACUVIUS

315

Nonius, 228, 17 : 'Timor' . . . feminini . . . —
Ecfare quae cor tuum timiditas territet.

316

Nonius, 406, 8 : 'Tamen' significat tandem . . . —
tamen obfirmato animo mitescit metus.

317

Nonius, 476, 6 : 'Tutant' . . . —
Tu, mulier, tege te et tuta templo Liberi.

318

Nonius, 495, 6 : Accusativus numeri singularis positus pro
genetivo plurali . . . (495, 31) . . . —
Regnum imperator, aeternum deorum sator,

319–20

Nonius, 185, 20 : 'Verruncent,' id est vertant . . . —
precor veniam petens
ut quae egi ago vel axim verruncent bene.

Cp. Non., 505, 27.

321

Nonius, 292, 5 : 'Exanclari,' perfici . . . —
Non potest, Melanippe, hic sine tua opera exanclari
labos.

³¹⁶ tamenn' Mr. offirmatod Ribb. (*coni. olim*
offirmato t.) *fortasse recte*

³¹⁸ regnum *cdd.* regum Gulielmus aeternum deorum
Faber aeternum humanum Ribb. aeterne h. Bothe
aeternum morum *cdd.* *varia tempt.* Buecheler

³²⁰ ago vel axim *cdd.* 505 ago exim *cdd.* 185 ago
axim Ribb.

PLAYS

315

Periboea must take refuge in a temple of Bacchus ? :

Nonius : ' Timor ' . . . of the feminine gender . . . —

Speak out what fearfulness affrights your heart.

316

Nonius : ' Tamen ' has the meaning of ' tandem ' . . . —

Yet ^a when the mind is strengthened, fear is calmed.

317

Nonius : ' Tutant ' . . . —

You, woman shelter and safeguard yourself

In Liber's shrine.^b

318

Further plans of Diomedes or his companion :

Nonius : The accusative of the singular number put for the genitive plural . . . —

O emperor of kingdoms, and begetter

Of the eternal gods,^c

319–20

Nonius : ' Verruncent,'^d that is ' vertant ' . . . —

My prayer thy favour seeks that all I've done,

And do and will do, deep in fortune fair

May root.

321

Agrius converses with Melanippus his son ? :

Nonius : ' Exanclari,' to be perfected . . . —

This labour cannot be drained to the dregs

Without your help, Melanippus.

^a Nonius' explanation is apparently wrong.

^b Notice how Pacuvius uses alliteration with the letter t apparently to express fear or contempt.

^c Cf. R., *Trag. Fragm., corollar., XLVI.*

^d The real derivation of this word is not known.

PACUVIUS

322

Nonius, 501, 22 : ' Potior ' illam rem . . . —

Agrius

. . . regnum potior, coniugem macto inferis.

323

Priscianus, ap. *G.L.*, II, 512, 3 : ' Senesco ' inchoativum est, nam positivum eius seneo invenitur in usu . . . —

Oeneus ?

Quamquam aetas senet, satis habeam virium ut te
ara arceam !

324-5

Nonius, 521, 4 : ' Inbuere ' . . . —

nam si te regeret pudor,
sive adeo cor sapientia inbutum foret,

326

Nonius, 336, 20 : ' Levare ' rursum relevare . . . —

Neque tuum te ingenium moderat, neque fraternum
ira exilium levat.

327

Nonius, 467, 23 : ' Vagas ' pro vagaris . . . —

Triplici pertimefactus macrore animi incerte errans
vagat.

PLAYS

322

Agrius will murder Periboea and keep Oeneus' kingdom :

Nonius : 'Potior' with the accusative . . . —

Agrius

The kingdom I possess ; his consort now
I sacrifice unto the nether regions.

323

Attempt to drag Oeneus from an altar ? :

Priscianus : 'Senesco' is an inchoative form ; for the simple form 'seneo' is found in common use . . . —

Oeneus ?

Although my years are old, may I have strength
Enough to bar you from the altar !

324-5

Nonius : 'Inbuere.' . . . —

. . . for if shame did sway you
Or if your heart were so imbued with wisdom,

326

Nonius : 'Levare' again means 'relevare,' . . . —

Your inner nature
Controls you not, and your wrath lightens not
A brother's banishment.

327

Still greater sorrow for Oeneus ? :

Nonius : 'Vagas' for 'vagaris' . . . —

Fear-stricken, filled with threefold ^a grief of soul,
He strays in random wanderings.

^a For his loss of his throne, his separation from Periboea, and the death of Tydeus. R., 308.

PACUVIUS

328

Nonius, 2, 14 : ' Senium ' ipsum positum sic . . . (3, 1)—
 . . . metus egestas maeror senium exiliumque et
 senectus.

329

Nonius, 15, 3 : ' Enoda ' significat explana . . . —
 Gnato ordinem omnem, ut dederit se, enodat pater.

330

Nonius, 22, 10 : ' Gliscit ' est congelascit et colligitur, vel
 crescit vel ignescit . . . —

Oeneus

Sed nescioquidnam est, animus mi horrescit, et gliscit
 gaudium.

331

Nonius, 84, 19 : ' Copi ' pro copioso . . . —
 O multimodis varie dubium et prosperum copem
 diem !

332

Nonius, 476, 34 : ' Expedibo ' pro expediam . . . —
 Mane, expedibo ; fac mihi contra quod rogo re-
 spondeas.

³²⁸ senectus <i>cdd.</i> Buecheler ³²⁹ gnato <i>cdd.</i> <i>tempt. docti</i> ita dat se res <i>Flor.</i> 3 patri <i>cdd.</i> ³³⁰ animus mi horresco Bothe ³³¹ varie <i>cdd.</i>	desertitas Ribb. gnate Mercier <i>se add.</i> W <i>Cp. Cic., Nat. Deor.,</i> II, 26 <i>enodat cdd.</i> enoda Mercier animi <i>cdd.</i> varium et Ribb.	mendicitas dederit <i>cdd.</i> ; <i>varia</i> <i>Deor.,</i> II, 26 pater <i>seclud. et edd.</i>
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PLAYS

328

Nonius: The word 'senium' itself occurs thus . . . —
Dread, want, grief, worry,^a banishment, old age.

329

Deposition of Agrius?

Nonius: 'Enoda' (unknot) means explain . . . —
The father^b to the son unknotted all
The sequence of events, how they occurred.

330

Mixed joy and fear of Oeneus?

Nonius: 'Gliscit' (swells up) means thickens and is compressed; or grows; or takes fire . . . —

Oeneus

But something it is—I know not what; my mind,
It dreads—and joy swells up.

331

Nonius: 'Copi' for 'copioso' . . . —

Oh, this day! In multitudinous ways and
changeably how plenteous^c in doubtful and in
prosperous turns!

332

Unplaced fragments:

Nonius: 'Expedibo' for 'expediam' . . . —

Stay there! I will explain; and you in turn
Must answer me the question that I ask.

^a *senium* means the decay, and so the affliction, of old age.

^b Presumably Agrius to Melanippus.

^c *dubium, prosperum* genitives plural with *copem*.

³³² fac mihi contra q. *Harl. Par.* 7667 *Escorial.* fac-
tum m. c. *Lu.G.* fac tu contra mihi Ribb.

PACUVIUS

333

Nonius, 178, 5: 'Taetret,' foedet, polluat . . . —
. . . beluarum ac ferarum adventus ne taetret loca.

334

Nonius, 237, 2: 'Autumare' est dicere . . . —
Flexa non falsa autumare dictio Delphis solet.

PROTESILAUS

No fragments of a play of this name by Pacuvius have survived, and the statement of Antonius Vulscus has been doubted. Euripides wrote a play with the same title. Cf. R., 326. Doubtless the play told how Protesilaus was the

Antonius Volse., in *argument., Or., Her., XIII*: Pacuvius et Titius Protesilaum tragoediam ediderunt; ex qua multum in hanc epistulam Ovidius transtulit.

TEUCER

A play famous in the time of Cicero (Cic., *de Or.*, I, 58, 246). It was based chiefly on Sophocles' Τεῦκρος. R., 223 ff. Teucer was a son of Hesione and Telamon, who refused to receive him in Salamis on his return from Troy, because he

335-6

Priscianus, ap. *G.L.*, II, 135, 15: 'Scio, sciens'; sic. . . .
Pacuvius in Teucero—

Postquam defessus perrogitandod advenas
fuit de gnatis, neque quemquam invenit scium,

³³³ beluarum haec ac Ribb. (*qui et alia con.*) b. adv.
ac f. Buecheler *fortasse* . . . beluarum hac f.

³³⁵ perrogitandod Ribb perrogitando *cdd.* est p.
Vossius

PLAYS

333

Nonius : 'Taetret,' may befoul, pollute . . . —
Lest the approach of beasts and game befoul
These places.

334

Nonius : 'Autumare' means to say . . . —
Contorted the replies, not counterfeit,
Which Delphi's spoken words are wont to make.

PROTESILAUS

first to leap ashore at Troy and meet his death at the hands of Hector or some other hero; and how he was allowed to come to life again for a short time for the sake of his loving wife Laodameia.

Antonius Vulscus, on the thirteenth of Ovid's *Heroines* :
Pacuvius and Titius each brought out a tragedy called Protesilaus; Ovid has transferred much out of it to this letter.

TEUCER

had not avenged the death of Ajax his step-brother or had not brought Ajax's remains to Salamis. Teucer left Salamis and found a new home in Cyprus.

335-6

Prologue, Telamon seeks news of his sons :

Priscian : From 'scio' comes 'scius,' thus. . . . Pacuvius in *Teucer*—

When he was weary grown of asking strangers
Full news about his sons, and found not one
Who knew of them,

³³⁶ <fuit> *add.* Ribb.

neque <eorum> Hermann.

PACUVIUS

337-8

Nonius, 152, 25 : ' Paenitudinem ' Pacuvius Teucro—
quae, desiderio alumnus, paenitudine
squalis scabresque inculta vastitudine,

Cp. Non., 169, 28; 185, 3; 243, 6. Fest., 568, 3.

339

Nonius, 407, 31 : ' Tempestas,' tempus. . . . —

Teucer

Quam te post multis tueor tempestatibus!

Cp. Non., 414, 4.

340

Schol., ad *Aen.*, II, 81 : . . . Pacuvius in Teucro—
Nihilne a Troia adportat fando?

341

Priscianus, ap. *G.L.*, II, 182, 2 : ' Plerus, plera, plerum '
absque que additione . . . —

Teucer

Periere Danai, plera pars pessum datast.

Cp. Fest., 290, 6.

Non., 152 : paenitudine Quich. paenitudinem *cdd.*
³³⁸ squalis scabresque *Non.*, 243 s. scabresquae 185
(-qua 169) squalis caveris que (*vel sim.*) 152 quales
scabres quod *Fest. apogr.* squalis scabreque Ribb.

PLAYS

337-8

Telamon to his wife Hesiona ?

Nonius : ' Paenitudo ' is used by Pacuvius in *Teucer*—

O woman, who in desolate penitence
Go thus dishevelled in drab dingy garb
Through yearning for the sons who were your
 nurslings,

339

Teucer (disguised ?) returns home and greets his country :

Nonius : ' Tempestas ' (season), time. . . . —

Teucer

How many seasons since I looked on you!

340

People wonder if he has brought news :

A scholiast : . . . Pacuvius in *Teucer*—

Brings he no news by report from Troy?

341

Teucer has news ; shipwreck of the returning Greeks :

Priscianus : ' Plerus, plera, plerum,' without the suffix
-que . . . —

Teucer

The Danaï have perished ; the most part
Has been sent down to ruin.

³⁴¹ datat *Prisc.* datur *Fest.*

PACUVIUS

342

Nonius, 306, 32 : ' Facessere ' significat recedere . . . —

Telamo

Te repudio nec recipio ; naturam abdicō ; facesse !

343

Nonius, 154, 2 : ' Provigere,' movere . . . —

Teucer ?

Aut me occide illinc sei usquam provigeam gradum.

344

Nonius, 306, 32 : ' Facessere ' . . . (39). Item—

Telamo

Facessite omnes hinc ; parumper tu mane !

Cp. Paul., ex F., 59, 42.

345-9

Cicero, *de Orat.*, II, 46, 193 : Quid potest esse tam fietum quam versus, quam scaena, quam fabulae ? Tamen in hoc genere saepe ipse vidi, ut ex persona mihi ardere oculi hominis histrionis viderentur spondaulia illa dicentis—

³⁴² naturam abdicō Hermann	natum abdicō Mercier
<i>alii alia</i> naturam dico <i>cdd.</i>	facesse. Item Urbinus
facesse, i Hermann	i, facesse Ribb.
titem <i>Lu.1 Gen. 1 (om. Gen. 2, Bern. 83)</i>	<i>alii alia</i> facess-
	facessi item <i>G.</i>

<i>Non.</i> , 154 : provigere	Guietus	progredere	Onions
probitere Stevech	providere <i>cdd.</i>		
³⁴³ sei <i>coni.</i> Ribb.	si Vossius	sine <i>cdd.</i>	provi-
geam Guietus	provegeam Gifan	probitam	Stevech
proveham Maehly	provideam <i>cdd.</i>		

PLAYS

342

Telamon at first refuses to hear his son Teucer :

Nonius : ' *Facessere* ' (go away, make one's self scarce)
means to withdraw . . . —

Telamon

You I spurn and receive not; your birth^a I
renounce. Make yourself scarce!

343

Teucer's answer ? :

Nonius : ' *Provigere*, ' to move . . . —

Teucer ?

Or strike me dead if I do move^b one step
To any place from there.

344

After a time Telamon relents :

Nonius : ' *Facessere*. ' . . . Again—

Telamon

Make yourselves scarce! Hence, all! But you—
stay you a little while.

345-9

Telamon opens his heart to Teucer :

Cicero : What can be more artificial than verses, than the
plays on the stage? Yet in this category I have myself often
seen how from out of the mask the eyes of the actor appeared
to me to be burning as he spoke those solemn lines with flute
obbligato—^c

^a Apparently; or possibly 'nature's laws.'

^b The readings *provigere* . . . *provigeam* are not certain;
at any rate the verb occurs here only.

^c The reading *spondaulia illa* is not certain, but it is probably
right. The *spondaulium* was a hymn sung at a libation
(σπονδή) and accompanied by a flute (Greek σπονδαυλεῖν,
to play the flute at a libation).

PACUVIUS

Telamo

Segregare abs te ausu's aut sine illo Salamina ingredi,
neque paternum aspectum es veritus;

numquam illum aspectum dicebat quin mihi Telamo iratus
furere luctu filii videretur. At idem inflexa ad miserabilem
sonum voce—

quom aetate exacta indigem
liberum lacerasti orbasti exstincti, neque fratris necis
neque eius gnati pueri, qui tibi in tutelam est
traditus . . .?

flens ac lugens dicere videbatur. Quae si ille histrio, cotidie
cum ageret, tamen agere sine dolore non poterat, quid Pacu-
vium putatis in scribendo leni animo ac remisso fuisse? Fieri
nullo modo potuit.

Cp. Cic., *op. cit.*, III, 58, 217.

350-1

Nonius, 154, 28: 'Properatim' et 'properiter,' celeriter,
properanter . . .—

Teucer

mihi classem imperat
Thessalum nostramque in altum ut properiter
deducerem.

352

Quintilianus, I, 5, 67: Etiam ex praepositione et duobus
vocalibus dure videtur struxisse Pacuvius—

Nerei repandirostrum incurvicervicum pecus.

Cp. Varro., *L.L.*, V, 7.

Cic. de Orat., II, 193: spondaulia Saumaise e sponda
illa Hermann *alii alia* spondalli *vcl sim. cdd.* *fortasse*
s sonantia illa.

³⁴⁸ extincti Manutius extincti *cdd.*

^a Who took his own life while Teucer was occupied in a
foray by night. ^b Eurysaces.

PLAYS

Telamon

So you durst separate Ajax ^a from you, or without him durst set foot on Salamis, and shrank not from your father's sight ;

he never used to speak that word 'sight' without my thinking that it was Telamon who in his anger was raving with grief for his son. And again the actor modulating his voice to a piteous tone seemed to be weeping and grieving as he spoke the following—

when you stripped him, shattered him, crushed him thus far spent in years and bereft of his sons, and had no thought for your slaughtered brother, no thought for his little son,^b who was entrusted to you into guardianship?

If that player, though he acted every day, still could not act this scene without sorrow, why surely you do not think that Pacuvius, when he wrote it, was calm and easy in his own mind? He cannot possibly have been so.

350-1

Teucer tells the story of the disaster by sea after the departure from Troy ; Agamemnon's orders to Teucer :

Nonius : 'Properatim' and 'properiter' (hurriedly), swiftly, hastily . . . —

Teucer

He ordered me to lead out hurriedly
To sea our own and the Thessalians' fleet.

352

How the Greeks watched the dolphins :

Quintilian : Pacuvius' construction of compounds even out of a preposition and two words appears harsh—

The upturnsnouted^c and roundcrooknecked herd
Of Nereus.

^c 'snout-uplifted, neck-inarched'—Butler, *Quintilian*, Loeb edition, I, p. 109. The attribution to this play is probable.

PACUVIUS

353-60

Cicero, *de Div.*, I, 14, 24: Gubernatores nonne falluntur? An Achivorum exercitus et tot navium rectores non ita profecti sunt ab Ilio ut—

. . . profectione laeti piscium lasciviam
intuemur nec tuendi capere satietas potest.
Interea prope iam occidente sole inhorrescit mare 355
tenebrae conduplicantur, noctisque et nimbum
obcaecat nigror;

Cicero, *de Orat.*, III, 39, 157: Ea transferri oportet quae
. . . clariorem faciunt rem, ut illa omnia: 'inhorrescit mare
. . . —

flamma inter nubes coruscat, caelum tonitru
contremitt,
grando mixta imbri largifico subita praecipitans cadit,
undique omnes venti erumpunt, saevi existunt
turbines,
fervit aestu pelagus. 360

Cp. Iul. Victor, 432 = 251 (355, 360); Non., 423, 7.

361-2

Festus, 378, 23: 'Reciprocare' pro ultro citroque poscere
usi sunt antiqui, quia procare est poscere. Pacuvius in
Teucro—

Rapide retro citroque percito aestu praecipitem ratem
reciprocare, undaeque e gremiis subiectare adfligere.

Cp. Paul., ex F., 379, 7.

³⁵⁴ intuemur Usener intuerentur ut ait Pacuvius *Cic.*
intuentur Hermann intuuntur Stieglitz capere s. p.
Hermann satietas capere posset (possit) *Cic.* capere
posset s. Davis *alii alia*

³⁶¹⁻² rapido reciproco percito augusto citare rectem reci-
procare undaeque (unde aeque *Paul.*) gremiis s. a. *cd.* cf.
Ribb., Trag. Fragm., p. 119.

PLAYS

353-60

How the storm arose :

Cicero : Do not pilots sometimes make mistakes ? Is it not a fact that the army of the Achivi and the steerers of all their many ships were so happy in their departure from Ilium that, in the words of Pacuvius—^a

Joyful in our departure we did gaze
Upon the fishes' frolics, and no surfeit
Could seize us of our gazing. But meanwhile
'Twas nearly sunset and the sea rose rough
Upon us ; darkness doubled darker grew ;
Blackness of night, blackness of thunderstorms
Did blind us ;

Cicero : We should use in a figurative sense those terms which . . . make one's meaning clearer, like the whole of that famous passage : 'the sea rose rough . . . —

flickered flame amid the clouds,
And heaven shook with thunder ; sudden hail
Fell headlong, mingled plenteously with floods
Of rain ; on all sides every wind burst out,
Fierce whirls of water rose ; the sea did boil
With swirling swell.

361-2

Festus : 'Reciprocare.' A verb used by the archaic writers for 'to ask on both sides,' because 'procare' means 'poscere,' to ask. Pacuvius in *Teucer*—^b

And swiftly to and fro with seething swell
Waves summoned and summoned again the ship
headlong ;
Billows dashed down the ship and then upcast it
Out of their bosoms.

^a No doubt in *Teucer*. The narrative has too much detail to belong to Orestes' description of an exploit of his in *Chryses* (see pp. 192 ff.).

^b The quotation is very corrupt. I accept Ribbeck. *reci-procare* may really be derived from *reque proque*, 'backwards and forwards.'

PACUVIUS

363

Servius, ad *Aen.*, I, 87 : 'Stridorque rudentum,' proprie, nam in funibus stridor est. *Serv. auct.* : Stridor autem est sibilus . . . —

armamentum stridor,

et 'rudentum sibilus' (*vide infra*, 365).

364

Servius ad *Aen.*, IX, (644) 667 : 'Flictu' pro 'afflictu' . . . id est 'ictu.' . . . *Serv. auct.* : Et locutus est iuxta antiquum morem . . . —

flictus navium,

365

Caelius, ap. Cic., ad *Fam.*, VIII, 2, 1 : In theatrum Curionis Hortensius introiit . . . hic tibi—

strepitus fremitus clamor tonitruum et rudentum
sibilus.

Cp. Varr., *L.L.*, V, 7 : *Serv. auct.*, ad *Aen.*, I, 87.

366-7

Nonius, 506, 30 : 'Amplant' pro amplificant . . . —

ubi poetae pro sua parte falsa conficte canant
qui causam humilem dictis amplant.

³⁶⁶ sua parte *cdd.* suad arte Ribb. conficte (Quich.)
canant (*vel* conficta occinant) W conficta canant *cdd.*
conficta autumant Ribb. aggerant Buecheler canunt
Mr.

³⁶⁷ amplant *cdd.* fortasse amplent

PLAYS

363

Servius, on 'and a creaking of halyards' in Virgil: 'Creaking' in its proper sense, for creaking takes place in using ropes. *The augments* adds: And 'stridor' (creaking) means whistling . . . —

a creaking of tackle,

and 'a whistling of the halyards' (*see below, line 365*).

364

Servius, on 'flictu' in Virgil: 'Flictu' for 'afflictu' . . . that is 'ictu.' . . . *The augments* adds: And Virgil wrote according to archaic usage . . . —

collision of ships.

365

Caelius, in a letter to Cicero: Hortensius entered Curio's theatre . . . at once you heard—

A roaring and clamour and clatter

Of thunderclaps,^a a whistling of the halyards.

366-7

Telamon does not excuse the loss of his grandson Eurysaces:

Nonius: 'Amplant' for 'amplificant' . . . —

when poets to the best of their power may chant falsehoods, feigning^b truth, while they glorify a lowly theme.

^a This clause possibly comes immediately after 'a creaking of tackle' (line 363 above) as the augments of Servius gives it; Caelius may have quoted from memory.

^b Reading uncertain; if we take *conficta* as ablative with *parte*, the text is sound.

PACUVIUS

368

Nonius, 74, 30 : 'Accepso,' accipio . . . —

Telamo

Haud sinam quidquam profari prius quam accepso
quod peto.

369

Paulus, ex Fest., 287, 16 : 'Profusus' . . . abiectus,
iacens. Pacuvius in Teucro—

Profusus gemitu murmuro 'occisti' antruans.

Cp. Fest., 286, 29.

370-1

Soph., *Teucr.*, 808 N ὁργὴ γέροντος ὥστε μαλθακὴ κοπὴς
ἐν χρωτὶ θήγει, ἐν τάχει δ' ἀμβλύνεται.

Nonius, 111, 21 : 'Facul' pro faciliter . . . —

Nos illum interea praeficiendo propitiaturos facul
remur.

372

Festus, 476, 17 : 'Sas.' Verrius putat significare eas . . .
idem . . . ait sapsam pro ipsa . . . Pacuvius in Teucro—

nam Teucerum regi sapsa res restibillet.

³⁶⁹ Pacuvius in Teuc * * * * ro occistians rua * * *Festi cd.*
Pacuvius profusus gemitu murmuro *Paul.* (*om. reliqua*)
murmure *Dacier.* occisti antruat *Ribb.* occursans
ruat *Hermann* oscitans ruat *Ursinus* occisitans **ruat**
O. Mr. occentans ruat *Dacier*

³⁷⁰ praeficiendo *edd.* proliciendo *Ribb.* *alii alia*

PLAYS

368

Telamon suspects that Teucer has murdered Eurysaces :

Nonius : 'Accepso,' the same ^a as 'accipio : . . . —

Telamon

No, I'll not let you speak a single word
Before I have received what I demand.

369

Telamon tells how he quarrelled further with Teucer ? :

Paulus : 'Profusus' . . . downcast, lying flat. Pacuvius in *Teucer*—

Sprawled on my face

I murmur in rejoinder ^b with a groan :
'You have killed me.'

370-1

An effort to reconcile Telamon ? :

Nonius : 'Faetul' for 'faciliter' . . .

We think that if we place him in command ^c
We shall in the meantime easily appease him.

372

Festus : 'Sas.' Verrius thinks it means 'eas' . . . the same poet (Ennius) puts 'sapsa' for 'ipsa' . . . and Pacuvius in *Teucer*—

For that in itself will re-establish Teucer
In the affection of the king.

^a It is really a future-perfect of *accipio*.

^b The reading is doubtful. For *antruo* or *ampruo*, see pp. 198-9.

^c *praeficiendo* may possibly govern *illum*. But I take *illum* with *propitiaturos* and refer *praeficiendo* to an unknown leader of an embassy or deputation.

PACUVIUS

373-4

Cicero, *de Div.*, I, 36, 80: Fit . . . ut pellantur animi . . . cura et timore, qualis est illa—

flexanima tamquam lymphata aut Bacchi sacris commota, in tumulis Teucrum commemorans suum.

Cp. Varr., *L.L.*, VII, 87 (apud Pacuvium . . .).

375

Festus 268, 30: 'Perpetrat,' peragit, perficit . . . —
neque perpetrare precibus imperiove quit.

376

Nonius, 159, 23: 'Putret.' . . . —

Telamo

. . . quamquam annisque et aetate hoc corpus putret.

377-8

Festus, 370, 21: 'Redhostire,' referre gratiam . . . nam et hostire pro aequare posuerunt . . . —

nisi coerceo
protervitatem atque hostio ferociam.

Cp. Non., 121, 15; 490, 18.

379

Festus, 540, 27: 'Tagit' . . . —
. . . ut ego, si quisquam me tagit.

³⁷⁵ imperiove W impetrata quit O. Mr. imperio
quiti S imperio quiti Hermann nec pretio
quit Ursinus n. p. quiti Vossius impetria quid *cd.*

³⁷⁸ protervitatem *Non.* protervitates *Fest.*

PLAYS

373-4

Hesiona continues to grieve for Teucer :

Cicero : It comes about . . . that souls are . . . stirred by anxiety and fear, as in the case of that famous woman ^a who was—

Soul-warped,
As crazed or stirred within by Bacchus' worship,
Amongst the tombs calling her own son, 'Teucer'!^b

375

but in vain :^c

Festus : 'Perpetrat,' carries through, perfects . . . —

Nor, by command or prayers, can she effect a thing.

376

Sedition against Telamon strengthens his courage ? :

Nonius : 'Putret.' . . . —

Telamon

Though this my body rots with years and age.

377-8

Festus : 'Redhostire,' to return a favour . . . for they used also a verb 'hostire' (requite) for 'to equal.' . . . —

unless I restrain their impudence and requite their ferocity.

379

Festus : 'Tagit' . . . —

as I, if any man touches me.

^a Varro shows that the fr. comes from Pacuvius, and so it clearly belongs to this play. Cf. R., 229.

^b Or 'as she keeps calling "Teucer," her son who is in his grave.'

^c Cf., however, R., 231. Both this and the last fr. might come earlier in the play, before the homecoming of Teucer.

PACUVIUS

380

Aristoph., *Plut.*, 1151 πατρὶς γάρ ἐστι πᾶσ' ἔν ᾧ πράττει τις εὔ.

Cicero, *Tusc. Disp.*, V, 37, 108: Ad omnem rationem Teuceri vox accommodari potest—

Teucer

patria est, ubicumque est bene.

Cp. Publil. Syr., 545.

PAULUS

The only known fabula praetexta of Paeuvius. It probably dealt with the victory of the consul Lucius Aemilius Paulus over Perseus, king of Macedon, in 168 B.C., at Pydna.

1

Priscianus, ap. *G.L.*, II, 196, 3: Antiquissimi hic alienigenus et haec alienigena et hoc alienigenum dicebant . . . nec non cetera similiter a genere composita proferebant . . . Paeuvius in Paulo—

qua vix caprigeno generi gradilis gressio est.

Cp. Macrob., *S.*, VI, 5, 14.

2

Gellius, IX, 14, 9: Sic 'dies dii' a veteribus declinatum est, ut . . . 'progenies progenii' . . . —

Paulus

Pater supreme nostrae progenii patris,

Cp. Non., 490, 5.

¹ qua vix Hermann	qua via <i>Prisc.</i>	quamvis <i>Macrob.</i>
generi <i>Prisc.</i>	pecori <i>Macrob.</i>	gradilis Hermann
gradibilis <i>Prisc.</i>	grandior <i>Macrob.</i>	

PLAYS

380

Teucer refuses to join the revolt ; he will leave Salamis :

Cicero : We can fit to any condition the utterance of
Teucer—

Teucer

Wherever all is well—there is one's native land.

PAULUS

The order of the four fragments, as given by me here, is suggested by Plutarch, *Paul.*, 15 ff.

1

March of the Romans on Olympus : ^a

Priscianus : The oldest writers used the forms ' alienigenus ' -a -um . . . and inflected in like manner the other formations from the noun ' genus.' . . . Pacuvius in *Paulus*—

Where there is hardly foothold for the goat-bred
brood to tread.

2

Morning of the battle. Prayer to Jupiter : ^b

Gellius : But ' dies ' was inflected ' dii ' in the genitive by the old writers, like . . . ' progenies, gen. progenii ' . . . —

Paulus

Father all-highest of our own clan's father,

^a Plut., *Paul.*, 15, 5; Livy, XLIII, 3 ff. Cp. R., 327-8.

^b From whom the Aemilii claimed to be descended. Cf. Plut., 17, 5-6; R., 329.

PACUVIUS

3

Nonius, 507, 28 : ' Nivit ' pro ' ninguit ' . . . —

Nuntius

Nivit sagittis, plumbo et saxis grandinat.

4

Nonius, 510, 7 : ' Celere ' pro ' celeriter ' . . . —

' Nunc te obtestor, celere sancte subveni censorie.'

EX INCERTIS FABULIS

(I)

1

Varro, *L.L.*, VII, 59 : Pacuvius—

Quom deum triportenta

(II)

2-3

Isidorus, *de different.*, 47 : ' Volucres ' . . . non solum aves vocamus . . . Pacuvi—

volucris currit

axe quadriga.

³ nivit s. Fleckeisen sagittis n. *Harl. Par.* 7667. *Escorial.* omitt. nivit *cell.*

Non., 510 : Pacuvius Iun. Naevius *ed. princ.* Novius *cdd.* Novius * * * * Pacuvius Mr.

⁴ sancte Hermann saneto *cdd.* censorie *cdd.* censorio Ribb. censor Hermann censori *Ald.*

UNASSIGNED FRAGMENTS

3

Narrative of a battle^a

Nonius : ' Nivit ' for ' ninguit ' . . . —

Messenger

It snows spears, lead and stones it hails.

4

How Marcus Porcius Cato Licinianus called on his father's name for help :^b

Nonius : ' Celere ' for ' celeriter ' . . . —

' Now I entreat you, swiftly succour me,
O man of hallowed censor's rank.'

UNASSIGNED FRAGMENTS

(I) *The Gods :*

1

Varro : Pacuvius has—

When thrice-portentous portents of the gods

(II) *War ?*

2-3

Isidore : ' Volucres,' ' flying,' is an epithet which we apply not only to birds. . . . Of Pacuvius ' we have—

On flying axle-tree the chariot runs

With team of four.

^a Plut., 19; Livy XLIV, 35. That this fr. is rightly put before the next one is also faintly suggested by Nonius' order of quoting them.

^b R., 330. Plut., 21. Licinianus, having lost his sword, recovered it by a brave effort. His father, the elder Cato, was still alive. But the word *censorie* is doubtful.

^c Possibly in *Medus* (R., 321); but this fr. might refer to a battle.

PACUVIUS

(III)

4-5

Paulus, ex Fest, 367, 2 = 558, fin.: 'Trabica' navis, quod sit trabibus confixa. Pacuvius—

labitur

trabica in alveo.

6

Servius auct., ad *Aen.*, I, 55: 'Cum murmure montis.'
Sic dixit Pacuvius—

murmur maris

quia ventos murmur sequitur.

7-8

Paulus, ex F., 481, 6: 'Salaciam' dicebant deam aquae, quam putabant salum eiere, hoc est mare movere. . . .
Pacuvius—

Hinc saevitiam Salaciae

fugimus.

Cp. Fest., 480, 19.

9

Varro, *L.L.*, VII, 22: Pacuvius—

liqui in Aegaeo freto.

Dictum fretum a similitudine ferventis aquae.

(IV)

Servius, ad *Aen.*, II, 506: Alii dicunt quod a Pyrrho in domo quidem sua captus est (*Priamus*), sed ad tumultum Achillis tractus occisusque est iuxta Sigeum promunturium . . . tunc eius caput conto fixum Pyrrhus circumtulit.

⁵ alveo Dacier

alveos *cd.*

⁹ freto Laetus

fretum A. Spengel

fretū *cdd.*

UNASSIGNED FRAGMENTS

(III) *The Sea* :

4-5

Paulus : 'Trabica navis' is a ship, so called because it is made of 'trabes' nailed together. Pacuvius—

the plank-built boat glides on the channel.

6

An augments of Servius, on 'with a rumble from the mountain' in Virgil : Pacuvius wrote thus—

the rumble of the main

because a rumble attends the winds.

7-8

Paulus : 'Salacia.' A name they used to give to a goddess of water, whom they believed 'salum ciere,' that is to say, to set the sea in motion. Pacuvius—

From there we fled the spitefulness of the Stirrer
of the Sea.

9

Varro : In Pacuvius we have—

I left them in Aegean seething.

Here 'fretum' is derived from likeness to water in a ferment.

(IV) *References to persons* :

Servius, on a mention of Priam in Virgil : Some say that Priam was indeed taken prisoner in his own dwelling by Pyrrhus,^a but was dragged to Achilles' burial-mound and killed close by Cape Sigeum . . . and after that his head was impaled on a pike and carried round by Pyrrhus.

^a Neoptolemus.

PACUVIUS

Servius, ad *Aen.*, II, 557 : ‘laet ingens litore truncus.’ . . .
Quod autem dicit ‘litore,’ illud, ut supra diximus, respicit,
quod in Pacuvii tragoedia continetur.

10

Servius, ad *Aen.*, XI, 259 : ‘Vel Priamo miseranda manus.’
. . . Est autem Pacuvii qui ait—

Priamus si adesset, ipse eius commiseresceret.

Cp. Terent., *Hec.*, I, 2, 53.

Servius, ad *Aen.*, VII, 320 : ‘Cisseis.’ Regina Hecuba
filia secundum Euripidem Cissei, quem Ennius, Pacuvius, et
Vergilius sequuntur.

11-12

Charisius, ap. *G.L.*, I, 63, 19 : ‘Huius Didus, Sapphus
Inus.’ . . . Sed melius esset secundum Latinam con-
suetudinem huius Sapphonis, Didonis, dicere. Nam et
Pacuvius sic declinat—

eundem filios

sibi procreasse per Calypsonem autumant.

Cp. Prisc., ap. *G.L.*, II, 209, 20.

13

Philargyrius, ad Verg., *G.*, IV, 437 : Quoniam pro postquam.
Pacuvius—

Quoniam ille interiit, imperium Cephalo transmissum
est. . . .

¹⁰ si Priamus adesset, et ipse *Serv.*

¹¹⁻¹² filios s. p. e. *Charis.* filios s. p. dicitur e. *Prisc.*
trib. ‘*Niptr.*’ Delrio

¹³ (Cefalo (Heleno *olim*) Ribb. Telepho Grotius
caelo *cd.*

UNASSIGNED FRAGMENTS

Servius again, on 'He lies, a huge trunk, on the shore,' in Virgil: His mind's eye is on that version, according as we described it above, which occurs in a tragedy ^a of Pacuvius.

10

Servius, on 'a company to be pitied even by Priam,' in Virgil: . . . And this is an idea taken from Pacuvius, ^b who says—

If Priam were here, even he would pity him.

Servius, on 'Cisseis' in Virgil: 'Cisseis' means queen Hecuba, a daughter of Cisseus, according to Euripides, who is followed by Ennius, Pacuvius, and Virgil.

11-12

Charisius: Genitives 'Didūs, Sapphūs, Inūs' . . . But it would be better to say Sapphonis, Didonis, according to Latin usage; for this is the declension followed by Pacuvius among others—

They say that he ^c begat also for himself
Sons by Calypso.

13

Philargyrius: 'Quoniam' for 'after.' Pacuvius—

Now since he died, the government was passed
Over to Cephalus.^d

^a *Iliona*? cf. R., 237; or possibly *Hermiona* (cf. boasting of Neoptolemus, p. 231).

^b In *Thraldorestes* or *Teucer*? The fr. refers to the shipwreck of the Greeks on their return from Troy.

^c *sc.* Ulysses. Possibly from *The Washing*—R., 279.

^d Or Telephus? Cf. R., 317 on the play *Atalanta*. If Cephalo is right, it must refer to the award made by Amphitryon to him for help against the Teleboans: this would imply a play of Pacuvius of which we do not know the name.

PACUVIUS

14

Cicero, *de Nat. Deor.*, II, 36, 91: Docet idem (*Pacuvius*) alio loco—

Graiukena; de istoc aperit ipsa oratio.

Cp. Eur., *Iph. Taur.*, 247: "Ελληνες ἐν τοῦτ' οἶδα κοῦ περαιτέρω.

(V)

15-16

Festus, 392, 27: 'Reserari' . . . * * ait dici ab eo quod re<mota sera a ianuae card>ine patefiant <fores . . . serae> namque dicuntur fustes <qui opponuntur clausis> foribus. Pacuvius in * * —

Pandite valvas {removete seras
ut} complectar.

17

Festus, 388, 15: 'Repedare,' recedere. Pacuvius—
. . . Paulum repeda, gnate, a vestibulo gradum.

18

Charisius, ap. *G.L.*, I, 109, 17: 'Stirps' . . . Dixerunt . . . in significatione sobolis masculino genere, ut Pacuvius—
qui stirpem occidit meum.

19

Nonius, 477, 15: 'Miseretur' pro 'miseret' . . . Pacuvius † ad †—

Cepisti me istoc verbo, miseretur tui.

¹⁴ *trib.* 'Chrys.' Ribb., 'Dulorest.' *al.*

Fest., 392: Pacuvius in *Armorum Iudicio*, Ursinus

¹⁵⁻¹⁶ *suppl.* S

¹⁷ paulum *cd.* pauxillum O. Mr. pausillum Ribb.
repeda Ursinus recede *cd.*

¹⁹ Pacuvius Ah! | cepisti Ribb atat c. Gulielmus
Pacuvius Atalanta c., Mercier *fortasse recte* ad *vel* at *cd.*

UNASSIGNED FRAGMENTS

14

Cicero: The same poet (Pacuvius) informs us in another place—

Greek-born; so much at any rate my ^a speech
Discloses.

(V) *Various fragments:*

15-16

Festus: 'Reserari' . . . ** says that it is a term derived from the fact that when the bar is removed from the hinge of a door the leaves open . . . and 'serae' is a term applied to the wooden rods which are put across closed door-leaves. Pacuvius ^b in ** —

Spread wide the doors, remove the bars, that I
May embrace him.

17

Festus: 'Repedare' (step back), to withdraw. Pacuvius—^c
Backstep a little from the forecourt, son.

18

Charisius: 'Stirps' . . . In its meaning of 'offspring' they used this word in the masculine gender; for example, Pacuvius—

who cut off my stock.^d

19

Nonius: 'Miseretur' for 'miseret' . . . Pacuvius —^e

You have caught me by yonder word; I pity you.

^a Or 'his speech'—if so, then the fr. might come in *Chryses*, from which Cicero has just quoted. Cf. R., 258-9.

^b Possibly in *The Award of the Arms*, words of Tecmessa.

^c Possibly in *Medus*.

^d Spoken possibly by Telamon in *Teucer*, but the context is no more certain than that of either of the last two frs.

^e Mercier's reading *Pacuvius Atalanta cepisti* . . . is attractive.

PACUVIUS

20

Priscianus, ap. *G.L.*, II, 468, 27: 'Plico plicas plicui' vel 'plicavi' . . . invenitur tamen etiam cum praepositione in -avi faciens praeteritum, sed in raro usu. Pacuvius—

Qua te adplicavisti tam aerumnis obruta?

21

Festus, 428, 30: 'Solari': sine praepositione dixisse antiquos testis est Pacuvius cum ait—

Solatur auxiliatur hortaturque me.

22

Nonius, 204, 26: 'Frontem' feminino genere . . . Pacuvius—

voce suppressa minata fronte vultu turgido.

23-4

Paulus, ex F., 75, 34: 'Incicorem,' immansuetum et ferum. Pacuvius—

Reprime incicorem iracundiam.

Interdum cicur pro sapiente ponitur, ut idem Pacuvius—

consilium cicur.

25-6

Varro, *L.L.*, VII, 91: Apud Pacuvium—

nulla res

nec cicurare neque mederi potis est neque refingere;
cicurare mansuefacere.

27

Paulus, ex F., 125, 1: 'Mulcere' . . . mollire sive lenire est. Pacuvius—

Quid med obtutu terres, mulces laudibus?

²² minata *scripsi*; minato Onions striato Kiessling
alii alia innato cdd. trib. 'Dulorest.' Vossius (*cf. v. 135*;
vel. 43)

²⁶ refingere L. refigere Ribb. reficere *cdd.*

²⁷ med Ribb. me *cdd.* cum obtutu Bergk

UNASSIGNED FRAGMENTS

20

Priscianus : 'Plico, plicas,' perfect 'plicui' or 'plicavi,'
. . . Still it is found to form the preterite in -avi even when
a prefix is added; but this use is rare. Pacuvius—^a

Where brought you in your ship of cares, O woman
So sadly overwhelmed with troubles?

21

Festus : 'Solari.' That archaic writers used this verb with-
out a prefix is witnessed by Pacuvius when he says—

He solaces aids and cheers me.

22

Nonius : 'Frons' in the feminine gender. . . . Pacuvius—^b
with smothered voice and beetling brow and bloated
face.

23-4

Paulus : 'Incicorem' (untamed, ungentle), untamed and
savage. Pacuvius—

Restrain your ungentle wrath.

Now and then 'cicur' (tamed, gentle) is put for wise; for
example, Pacuvius again—

a gentle counsel.

25-6

Varro : In a passage of Pacuvius—

Nothing can make him gentle, nothing hale,
Nothing remodel him;

'cicurare' means to make tame.

27

Paulus : 'Mulcere' . . . means to soften or soothe.
Pacuvius—

Why, would you try to scare me with a look,
And fondle me with praises?

^a In *Antiopa*?

^b Quite possibly in *Thraldorestes*; see fr. 135 of that play.

PACUVIUS

28

Paulus, ex F., 283, 5 : 'Prologium,' principium, proloquium.
Pacuvius—

Quid est ? Nam me exanimasti prologio tuo.

Cf. Lucil., 875 Marx. Eur., *Iph. Taur.*, 1160, 1162.

29

Festus, 532, 16 : 'Topper' fortasse valet in Enni et Pacui scriptis. . . . Pacuvius—

Topper tecum, sist potestas, faxsit ; sin mecum velit,

30

Festus, 162, 27 : 'Nequitum' et 'nequitur' pro non posse dicebant, ut Pacuvius cum ait—

Sed cum contendi nequitum vi, clam tendenda est
plaga.

31

Varro, *L.L.*, VII, 88 : Origo in his omnibus Graeca, ut quod apud Pacuvium—

Aleyonis ritu litus pervolgans feror.

Haec enim avis nunc Graece dicitur ἀλκυών, a nobis alcedo.

32

Suetonius, ap. Isidor., *de Nat. Rer.*, XLIV, 73 : Moles quae eminent et procurrant mari, de quibus Pacuvius—

. . . omnes latebras sub lata mole abstrusos sinus.

²⁹ sist Ribb. si Bothe sit *edd.* sin Ribb. si *ed.*

³⁰ vi S ut *ed.*

³¹ *trib.* 'Ilion.' Ribb.

³² sub lata Arevalus obiecta Roth subeunt laeti
mole O. Mr. subiit atque molium Langensiepen subluta
mole <omnes> a. Ribb. subloto molae, subleto mole
vel sim. edd.

^a Lucilius (*Remains of Old Latin*, Vol. III) perhaps alludes to the context of this fr.

UNASSIGNED FRAGMENTS

28

Nonius: 'Prologium' (preface), a beginning, a preamble.
Pacuvius—

. . . What next? Why! you have left me lifeless
By this your preface.^a

29

Festus: 'Topper' in the works of Ennius and Pacuvius
means 'perhaps.'^b . . . Pacuvius—

By all means let him do it with you, if
He has the power; but if he would with me,

30

Festus: 'Nequitum' and 'nequitur.' They used to employ
these terms instead of parts of 'non posse,' for example,
Pacuvius when he says—

But when it has been impossible to toil by violence,
a toil^c must be spread by stealth.

31

Varro: In all these cases the origin is a Greek one, like the
example in the works of Pacuvius—^d

After the manner of the kingfisher
Haunting the shore I skim along.

For this bird is now called in Greek *ἀλκύων*, by our people
'alcedo.'

32

Suetonius, in Isidorus: 'Moles' are what project and run
out into the sea. Pacuvius^e says of them—

all the lurking-places
Under a broad mass, all the hidden hollows.

^b But Festus is apparently wrong here; see note on p. 455.

^c *sc.* a snare. This rendering reproduces the pun or jingle
in *contendi . . . tendenda*.

^d Possibly in *Iliona*, the ghost of Deiphilus (Polydorus)
speaking. R., 234-5.

^e Possibly in *Iliona* (thus R.); but the fr. could come else-
where, *e.g.* in *Chryses* (Thoas' search for Orestes).

PACUVIUS

33

Festus, 220, 7 : 'Obstinato,' obfirmato, perseveranti . . .
ut Pacuvius—

obstinati exortus

34

Paulus, ex F., 67, 1 : Pacuvius genas putat esse qua barba
primum oritur, hoc versu—

Nunc primum opacat flora lanugo genas.

Cp. Aesch., *Sept. c. Th.*, 534 στείχει δ' ἰουλος ἄρτι διὰ
παρηίδων.

35

Nonius, 111, 21 : 'Facul' pro faciliter. . . . Afranius
Auctione—

Haut facul . . . femina una invenietur bona

ut ait Pacuvius.

36

Gellius, XIV, 1, 34 : Praeter haec autem . . . multa
etiam memini poetarum veterum testimonia, a quibus
huiusmodi ambages fallaciosae confutantur, ex quibus est
Pacuvianum illud—

nam si qui quae eventura sunt provideant, aequi-
perent Iovi.

Cp. Soph., *inc.* 834 N.

³³ obstinati *cd.* obstinari Bothe obstinatim Usener
obstinate Ribb. exortus *cd.* exorsus *ed. princ.*

³⁴ flora *S. coll. Acc.*, 'Bacch.,' 225, cf. 218 lanugo
flora flore *cdd.*

³⁵ haut facul ut ait Pacuvius *Non.* una *add. L*
f. u. i. b. fortasse non Pacuviana. 'Scripterat *P. fortasse*
'hand facile *f. u. i. b.*' (Ribb.)

³⁶ aequiperem Voss.

UNASSIGNED FRAGMENTS

33

Festus : 'Obstinato,' made firm against, persevering . . .
for example, Pacuvius—

stubborn risings

34

Paulus : Pacuvius ^a in the following line thinks that the
cheeks are the place where the beard first grows—

Now first begins the blossoming down
To shade his cheeks.

35

Nonius : 'Facul' for 'faciliter.' . . . Afranius ^b in *The
Sale* : As Pacuvius writes—

Not easily will even one good woman be found.

36

Gellius : But besides these remarks . . . I also remember
many points of evidence in the old poets by which deceptive
fallacies of this kind may be disproved; from these I may
choose the following of Pacuvius— ^c

for if there were any who could foresee the things
to come, they would be each a match for Jupiter.

^a Possibly in *Atalanta*, referring to Parthenopaeus.

^b Since the text of Nonius seems to be sound here, Afranius
apparently quotes Pacuvius but has not given in full the first
part of the line.

^c Comparison with a passage from Sophocles suggests that
the play is *Teucer*, but does not justify a definite attribution.

PACUVIUS

37-46

auctor, *ad Herenn.*, II, 23, 36 : Pacuvius—

Fortunam insanam esse et caecam et brutam per-
hibent philosophi,
saxoque instare in globoso praedicant volubilei,
quia quo id saxum inpulerit fors, eo cadere Fortunam
autumant.

Insanam autem esse aiunt quia atrox incerta in-
stabilisque sit ; 40

caecam ob eam rem esse iterant quia nil cernat quo
sese adplicet ;

brutam quia dignum atque indignum nequeat inter-
noscere.

Sunt autem alii philosophi qui contra Fortunam
negant

esse ullam sed temeritate res regi omnes autumant.

Id magis verisimile esse usus reapse experiundo
edocet ; 45

velut Orestes modo fuit rex, factust mendicis modo.

Cp. auct., *ad Herenn.*, II, 24, 37.

47-51

Festus, 100, 5 : ‘Manticularum’ usus pauperibus in
nummis recondendis etiam nostro saeculo fuit ; unde ‘manti-
culari’ dicebantur qui furandi gratia mantículas attrectabant.
Inde poetae pro dolose quid agendo usi sunt eo verbo.
Pacuvius—

³⁷⁻⁴⁶ Cf. Ribb., *Trag. Fragm.*, 124-6 ; Fleckeisen, *Philolog.*, VII, 383 s.

³⁹ *scclud.* Ribb.

⁴⁰ <esse> Hermann *praecedit 41 in cdd.*

⁴⁴ esse ullam Graevius

UNASSIGNED FRAGMENTS

37-46

The author of *To Herennius* : Pacuvius has—^a

Dame Fortune, some philosophers maintain,
Is witless, sightless, brutish; they declare
That on a rolling ball of stone she stands;
For whither that same stone a hazard tilts,
Thither, they say, falls Fortune; and they state
That she is witless for that she is cruel,
Untrustworthy, unstaid; and, they repeat,
Sightless she is because she nothing sees
Whereto she'll steer herself: and brutish too
Because she cannot tell between the man
That's worthy and the unworthy. But there are
Other philosophers who against all this
Deny that there is any goddess Fortune,
Saying it is Chance Medley rules the world.
That this is more like unto truth and fact
Practice doth teach us by the experience;
Orestes thus, who one time was a king,
Was one time made a beggar.^b

47-51

Festus: 'Manticulae,' little purses. The use of these by the poor for stowing coins in has continued even in our age. Whence 'manticulari' is a term which was applied to those who groped for purses with intent to steal. Hence poets have used this verb for doing anything on the sly. Pacuvius—

^a Cf. Fleckeisen, *Philol.*, VII, 383 ff.

^b Manuscripts here add, with a number of variant readings, a sentence which appears to be a scholiast's note and not a further line of Pacuvius, though attempts have been made to restore such a line. The note seems to give shipwreck as the cause of Orestes' change of fortune. This suggests that the fragment quoted by the author of *To Herennius* belongs to *Chryses*, but the matter is uncertain. Cf. Ribb., 251, and *Trag. Fragm.*, p. 124-5 and *corollar.* XLVII. The fr. comes possibly from *Thraldorestes*.

PACUVIUS

Ad manticulandum astu aggreditur; scit enim quid
promeruerit
. . . mendicus manticator; ita me fati oppressit
iugum.

Item—

Deinde aggrediar astu regem; manticulandum est
hic mihi.

Et—

Machinam ordiris novam.

† manticula tactu † an sanctiora dicis iuraturanda?

52-4

Cicero, *de Fin.*, V, 11, 31 :—

Quin etiam ferae

inquit Pacuvius—

quibus abest ad praecavendum intelligendi astutia,
iniecto terrore mortis horrescunt.

55

Varro, *L.L.*, VI, 6 : Ante solis ortum, quod eadem stella
vocatur iubar, quod iubata, Pacuvianus dicit pastor—

exorto iubare, noctis decurso itinere.

Cp. Varro, *L.L.*, VII, 76.

⁴⁷ scit e. q. m. *cd.* aggreditor; scite quid prome, erue S
scit enim quid prompserit *coni.* Ribb.

⁴⁸ m. e. q. s. Grotius m. m. i. f. o. i. Ribb. modici
manticator . . . ita me facti oppressi iugo *cd.*

⁴⁹ regem *cd.* rem L hic *Vat. ed. princ.* om. *cett.*

⁵⁰⁻⁵¹ Cf. Ribb., *Trag. Fragm.*, p. 127

⁵² *trib.* 'Arm. Ind.' Ribb.

⁵⁴ mortis sibi terrore iniecto h. *coni.* Ribb.

UNASSIGNED FRAGMENTS

He cunningly approaches men to pick
Their purses; for he knows what fate he has
earned. . . .

A beggar and a pick-purse; thus has pressed
The yoke of fate upon me.

And then further—

Then let me approach the king slyly; now a pick
purse must I be.

Also—

You undertake a new contrivance. A purse . . .
Or do you speak sworn oaths more sacred? ^a

52-4

Cicero : Says Pacuvius— ^b

Why even beasts,
In whom adroitness of intelligence,
To be upon their guard, does not exist,
Bristle with fear when gripped by dread of death.

55

Varro : Before sunrise a shepherd in Pacuvius, ^c because that
star (*sc.* Lucifer, the planet Venus) is called 'iubar' since it is
'iubata' (maned or crested), says :

After the rising of the shining star,
Night's journey now run down.

^a But the text of Festus is corrupt here and no changes
have been convincing. The frs. refer to Orestes in *Chryses*
or *Thralldorestes*. In line 47 *astu* = city?

^b In *The Award of the Arms*, thinks R., 219 (spoken by
Ulysses). The words *iniecto terrore mortis horrescunt* give
probably not the actual words but the thought of Pacuvius.

^c Quite possibly in *Antiopa*. R., 284.

PACUVIUS

56

Varro, *L.L.*, V, 24 : Pacuvius—

. . . Terra exalat auram ad auroram humidam.

57

Nonius, 129, 29 : ‘Arva’ . . . feminino . . . Pacuvius—

. . . Postquam calamitas pluros annos arvas calvitur.

SATURA

(*Vide p. xix.*)

PACUVI EPIGRAMMA

Gellius, I, 24, 4: Epigramma Pacuvii verecundissimum . . .—

Adulescens, tam etsi properas te hoc saxum rogat

Ut sese aspicias. deinde quod scriptum est legas.

Hic sunt poetae Pacuvi Marci sita

Ossa. Hoc volebam nescius ne esses. Vale.

⁵⁷ *trib.* ‘*Med.*’ Ribb.

Gell. : hoc te *cdd.*

UNASSIGNED FRAGMENTS

56

Varro : Pacuvius has—

The earth exhales moist breath towards break of day.

57

Nonius : 'Arva' . . . in a feminine form. . . Pacuvius—^a

After calamity had cheated the cornfields during many years.

MEDLEY

(*See Introduction, p. xix.*)

PACUVIUS' EPITAPH

Gellius^b : Pacuvius' epitaph is the most modest . . . —

Young man, although you hurry, yet this stone
Asks that you look upon itself, and then
Read what is written there. Here lie at rest
Marcus Pacuvius his bones. I wished
That you should be aware of this. Farewell.

^a in *Medus*? R., 322.

^b This epitaph sounds genuine and may have been written by Pacuvius himself.

ACCIUS

TRAGOEDIAE

ACHILLES

This play has been taken to be the same as *The Myrmidons* (see pp. 480–485; cf. R., 349 ff.). If this is right the chorus was composed of Myrmidons. But in the face of no sure evidence to the contrary, we must believe both plays to have been separate works. We owe all the fragments of both plays

1

Nonius, 110, 11 : ‘Flaccet,’ languet, deficit . . . Accius Achille—

Achilles

. . . An sceptrā iam flaccēt? Ferat!

2

Nonius, 98, 4 : ‘Delica,’ explana, indica . . . —

Patroclus

Qua re alia ex crimine inimicorum effugere possis,
delica.

Cp. Non., 277, 38.

3

Nonius, 503, 32 : ‘Fervat’ pro ferveat . . . —

Ne tum cum fervat pectus iracundiae.

¹ ferat *cdd.* fera Quich., fortasse recte

² iracundiae *cdd.* iracundia *ed.* 1526 ne dum c. f.
victus iracundia Fruter.

TRAGEDIES

ACHILLES

and their titles to Nonius alone. Several pairs of plays in Accius have been thought, as will be seen, to be one play under two titles, but it is hardly likely that in these several instances Nonius has at random used sometimes one title, sometimes another, of the same play.

1

Achilles is contemptuous of Agamemnon's difficulties :

Nonius : ' Flaccet,' droops, fails. . . . Accius in *Achilles*—

Achilles

Droops now his sceptre's sway? Then let him
bear it! ^a

2

Patroclus pleads with Achilles after the unavailing embassy :

Nonius : ' Delica (strain, make clear),' explain, indicate.

. . . —

Patroclus

Make clear in what way else you can escape
From the reproaches of unfriendly men.

3

Nonius : ' Fervat ' for ' ferveat ' . . . —

Yes, then—when seethes the breast with anger
full. ^b

^a But *ferat* is doubtful. Perhaps we ought to read *fera* with Quicherat.

^b Either take *iracundiae* as a genitive after *fervat* or *pectus*, which seems impossible, or read *iracundia*.

ACCIUS

ÆGISTHUS

This play may be identical with *Clytaemnestra* (see pp. 406–11). But, as in the case of *Achilles* and *The Myrmidons*, Nonius quotes from *Ægisthus* and *Clytaemnestra* as though they were separate plays; the fragments of *Ægisthus* we owe to Nonius alone, but several other writers quote from *Clytaemnestra*. Agamemnon, before he led the Greeks against Troy, left Clytaemnestra under the protection of a bard. Ægisthus, inflamed with love for Clytaemnestra, removed the bard to a desert island and intrigued with her. When Agamemnon

4–5

Nonius, 110, 32 : ‘ Fligi ’ . . . Accius . . . Ægistho—

Heu !

Cuiatis stirpem funditus fligi studet ?

6–7

Aesch., *Agam.*, 1350 ἐμοὶ δ’ ὅπως τάχιστα γ’ ἐμπεισεῖν δοκεῖ.

Nonius, 89, 22 : ‘ Celebre ’ . . . etiam velox . . . —

Celebri gradu

gressum adcelerasse decet.

Cp. Serv. auct., ad *Aen.*, IV, 641.

8–9

Aesch., *Ag.*, 1632 κρατηθεὶς δ’ ἡμερώτερος φανεῖ. Cp. 1639–1641.

Nonius, 111, 1 : ‘ Fragescere,’ frangi . . . —

. . . nec fera hominum pectora
fragescunt, donec vim persensere imperi.

⁷ adcelerasse Iun. adceleravisse S adcelebrasse *cdd.*
Non. ad (ac-)celerate *Serv. auct.* decet Iun.
docet *cdd. Non., om. Serv. auct.* condecet Maehly de-
decet Buecheler

PLAYS

AEGISTHUS

returned, a watcher reported the truth to him, and he invited Aegisthus to a feast in order to trap him. But Aegisthus and Clytaemnestra murdered Agamemnon at a dining-table. For seven years Aegisthus ruled in Mycenae, and in the eighth year came Orestes who killed the murderers. We can make little of the five fragments; I have accepted the parallels from Aeschylus' *Agamemnon* suggested by Ribbeck, but with hesitation; on this supposition, line 12 implies a gap of several years falling within the action of the play. Cf. also R., 464 ff.

4-5

Lament on the plot of Orestes to slay his mother ? :

Nonius : ' Fligit ' . . . Accius . . . in *Aegisthus*—

Alas ! Of what land is the man who plans
To strike our stock down to its base ?

6-7

Excitement of the chorus on hearing Agamemnon's cries ? : ^a

Nonius : ' Celebre ' (frequent, redoubled) . . . also means swift . . . —

It is our duty to hasten our steps with redoubled
bustling pace.

8-9

Aegisthus defies the chorus ?

Nonius : ' Fragescere,' to be broken . . . —

. . . nor break men's savage souls
Until they've felt the might of government.

^a R., 468. But the readings of the fr. are doubtful.

⁹ persensere (*vel* persensint) imperi Hermann. i. persenserint Bothe persenserit imperi Bentin. persenscrim imperii *cdd.*

ACCIUS

10-11

Aesch., *Ag.*, 1636 τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς.

Nonius, 257, 53 : 'Callet' significat scit . . . —

. . . melius quam viri

callent mulieres.

12

Nonius, 170, 4 : 'Sordet,' sordidata est . . . —
cui manus materno sordet sparsa sanguine.

AGAMEMNONIDAE

The two fragments tell us hardly anything. The plot of the play may have followed the tale in which Electra, falsely informed that Orestes and Pylades had been sacrificed to Diana in Taurica, went to Delphi for advice, learnt a further falsehood that it was Iphigenia who had sacrificed Orestes,

13-15

Nonius, 146, 28 : 'Oblitterare' est obscurefacere et in oblivionem ducere. Accius Agamemnonidis—

inimicitias Pelopidum

extinctas iam atque oblitteratas memoria
renovare.

16-19

Nonius, 257, 30 : 'Componere,' simulare vel fingere . . . —

Sic

multi, animus quorum atroci vinctus malitia est,
composita dicta e pectore evolvunt suo,
quae cum componas dicta factis discrepant.

¹⁴ extinctas *Flor.* 3 extincta *cdd.* iam atque
Flor. 3. tam *cdd.* pro iam atque *scribit* fama
Buecheler pausa Ribb.

^a There is a play on the meanings of *composita* . . . *componas*—'some balanced tale which, when you balance it . . .'

PLAYS

10-11

Aegisthus compliments Clytaemnestra :

Nonius : 'Callet' (is hardened) means knows . . . —

Better than men are women hardened.

12

Orestes has killed Clytaemnestra :

Nonius : 'Sordet,' is befouled . . . —

Whose hand
Is fouled and spattered by his mother's blood.

AGAMEMNON'S CHILDREN

found Iphigenia there, but was prevented by Orestes from burning her eyes out. Recognition followed, and the brother and sisters returned to Mycenae (Hygin., *Fab.*, 122). Some think that this play is the same as *Erigona*, but Nonius quotes them separately (R., 469 ff.).

13-15

The old hatred of Atreus and Thyestes renewed by Electra :

Nonius : 'Oblitterare' (blot out) is to make obscure and to bring to oblivion. Accius in *Agamemnon's Children*—

. . . the enmities of Pelops' sons—
Which were already smothered, blotted out
By lapse of time—to renew.

Electra has learnt how false was her belief that Iphigenia had murdered Orestes ? :

16-19

Nonius : 'Componere,' to pretend or feign . . . —

Thus many,
Whose souls are in the bonds of hideous spite,
Roll out from their own hearts some trumped-up tale
Which tallies ^a not when you do balance it
Against the facts.

ACCIIUS

ALCESTIS

20

Priseianus, ap. *G.L.*, II, 481, 13: Strideo quoque stridi facit . . . i autem tam in praesenti quam in praeterito productam habet. . . . Accius in Alcestide—

Nuntius

Cum striderat retracta rursus inferis.

ALCMEO

This play has been thought to be identical with *Alphesiboea*, but apart from the fact that Nonius quotes from both as separate plays, there were separate myths concerning Alphesiboea (see notice to that play, pp. 336–337 and R., 497 ff.). The plot of Accius' *Alcmaeon* is a matter of conjecture, and I have arranged the fragments in what seems to be a probable order based on the story told in Apollodorus, III, 7, 5:—

Alcmaeon, made mad after the murder of his mother Eriphyle, went to Arcadia, first of all to king Oicles or Oicleus,

21

Nonius, 393, 20: 'Superstites' veteres ponebant incolumes. . . . Accius Alcimeone—

suos deseruit liberos superstites.

22

Nonius, 470, 13: 'Amplexa' pro amplexare . . . —
postremo amplexa fructum quem di dant, cape!

²¹ superstites sunt *cdd.* *seclud.* sunt Bothe quos d. l. |
superstites sunt Ribb.

^a The single fr. suggests the story of the death of Alcestis for her husband's sake, and her rescue from death by Hercules.

PLAYS

ALCESTIS ^a

20

Messenger relates the rescue of Alcestis by Hercules :

Priscianus : ' Strideo ' also makes its perfect ' stridi ' . . . and it has the i long in both the present and the past tenses. . . . Accius in *Alcestis*—

Messenger

When she had shrieked as she was dragged away
Again from nether regions.

ALCMAEON

then to king Phegeus in Phegeia or Psophis. He married Phegeus' daughter Arsinoe, but at the command of Apollo set out for Achelous to be purified. On the way he was welcomed by Oeneus in Calydon, but was rejected by the Thesprotians; at last he was purified by the god Achelous and married his daughter Calirrhoe; when she demanded from him Eriphyle's necklace and ' peplos,' which he had given to Arsinoe, Alcmaeon went and recovered them by a lie. Phegeus discovered this, and his sons Pronous and Agenor killed Alcmaeon.

21

From the prologue (allusion unknown) :

Nonius : ' Superstites.' Put by the old writers for safe and sound. . . . Accius in *Alcmaeon*—

Her children she forsook; and they survived.

22

Alcmaeon to his wife Calirrhoe ? :

Nonius : ' Amplexa ' for ' amplexare ' . . . —

Lastly embrace the enjoyment which the gods
Do give. Take it!

ACCIUS

23

Nonius, 16, 14 : ' Lactare ' est inducere vel mulgere, vellere, decipere . . . —

tanta ut frustrando lactans vanans protrahas.

Cp. Non., 184, 2.

24-5

Nonius, 487, 24 : ' Specis ' pro specubus. Accius Alcmeone—

Chorus

quod di in terram infernam penitus
depressum altis clausere specis.

26-7

Nonius, 132, 9 : ' Laetitudinem ' pro laetitia . . . —

Ut me depositum immerentem nuntio repentino
alacrem
reddidisti atque excitasti ex luctu in laetitudinem !

28-9

Nonius, 487, 29 : ' Gencribus ' pro generis . . . —

. . . Qui ducat, cum te socerum viderit,
generibus tantam esse inpietatem ?

²³ tanta ut *cdd.* 16 tanta *cdd.* 184 tanta vi Scioppius
fata ut Buecheler tantum Voss. tenta Bergk.

²⁴ terram infernam Linds. in t. infernum Buecheler
in sedem infernam Mr. *alii alia* interdum inferam *cdd.*
Non., 132 : laetitudinem *coni.* Mr. laetitudine *cdd.*

²⁶ immerentem *cdd.* ; *var. temptant docti* nuntio. r. a.
Bothe r. a. n. Buecheler a. repente nuntio Maehly
tam repente n. Vossius r. n. alacrem *cdd.*

PLAYS

23

Nonius : 'Lactare' (wheedle, dupe) means to lead on or coax, 'fleece,' cheat . . . —

That by your tricks you may prolong affairs
So great, thus wheedling, trifling.

On the fate of Amphiaraus^a during the expedition against Thebes :

24-5

Nonius 'Specis' for 'specubus.' Accius in *Alcmaeon*—

Chorus

because the gods thrust him down far into the earth
below and imprisoned him in deep caverns.

26-7

Phegeus greets Alcmaeon ? :

Nonius : 'Laetitudinem' for 'laetitiam' . . . —

Oh ! How you've made me glad by sudden tidings,
Who was downcast, and yet deserved it not,
And roused me out of grief to joyousness !

28-9

A friend addresses Phegeus, who has discovered Alcmaeon's trick :

Nonius : 'Generibus' for 'generis' . . . —

What man on seeing you, the wife's own father,
Would think there was disloyalty so great
In daughters' husbands ?^b

^a Or, if we take *quod* as *which*, Chaos may be meant. Or we may take it as *quod*, *whither*.

^b *sc.* in particular Alcmaeon who had in bigamy married Calirrhoe and had now further tricked Arsinoe. Cf. R., 502.

ACCIUS

30-1

Nonius, 116, 14 : 'Grandaevitas.' Accius Alcimacone—

Phegeus

quia nec vos nec ille in punie irrideret meam
grandaevitatem.

32

Nonius, 181, 14 : 'Tarditudine' et 'tarditie' pro tarditate . . . —

Atque eccos segnis somno et tarditudine.

ALPHESIBOEA

The version followed by Accius in this play would be the one where the daughter of Phegeus of Psophis whom Alcmaeon married is not Arsinoe but Alphesiboea, to whom he gave the necklace that once belonged to his mother. Thrown into frenzies, because of her murder, Alcmaeon went to Achelous, married Calirrhoe and begat Acarnan and Amphoterus. She

33-4

Nonius, 469, 25 : 'Cunctant' pro cunctantur. Accius Alphesiboea—

Alcmeo

ita territa membra animo aegroto
cunctant sufferre laborem.

35-6

Nonius, 279, 24 : 'Deponere' est desperare, unde et depositi desperati dicuntur . . . —

Etsi est in malis
depositus animus, quae scibo exinde audiet.

³⁶ animus meus *cdd. seclud.* meus Bothe exinde
audiet *cdd. var. mutant docti*

PLAYS

30-1

Phegeus to Alcmaeon and his supporters :

Nonius : 'Grandaeuitas.' Accius in *Alcmaeon*—

Phegeus

. . . because would neither he nor you
Make my grandeldership a laughing-stock.

32

Nonius : 'Tarditudine' and 'tarditie' for 'tarditate' . . . —
Why there they are, all slack with sleep and sloth.

ALPHESIBOEA

sent him to Psophis for the necklace, and Phegeus' sons Temenus and Axion murdered him, and dedicated the necklace at Delphi (Paus., VIII, 24, 7 ff.). Alpheisiboea apparently avenged her husband by killing her brothers (Prop., I, 15, 15 ff.). Hyginus has a different version. Cf. the story of Alcmaeon, pp. 332-3, and R., 504-5.

33-4

Alcmaeon in a fit of madness :

Nonius : 'Cunctant' for 'cunctantur.' Accius in *Alpheisiboea*—

Alcmaeon

So sick is my heart, so slow are my limbs to undergo
the labour.

35-6

Nonius : 'Deponere' means to despair; whence 'depositi' also is a term often used for the desperate . . . —

Though my heart is downcast in misfortunes, he
shall hear forthwith all that I shall come to know.

337

ACCIUS

37

Nonius, 15, 3 : ' Enoda ' significat explana . . . —
Quid tam obscuridicum est tamne inenodabile ?

38

Nonius, 496, 31 : ' Veretur ' illam rem . . . veteribus
genetivus pro accusativo poni placet . . . (497, 2) . . . —

Phegeus

Si tui veretur te progenitoris, cedo.

39-40

Nonius, 485, 23 : ' Aspecti ' pro aspectus . . . —
. . . o dirum hostificumque diem, o
vim torvam aspecti atque horribilem !

41

Nonius, 73, 25 : ' Angustitatem ' dictum pro angustia . . . —
sed angustitatem inclusam ac saxis squalidam,

42

Nonius, 136, 13 : ' Miseritudine ' pro miseria vel miseri-
cordia . . . —

Phegeus

cum ipsa simitu miseritudo meorum nulla est liberum.

³⁷ quid tam *Flor.* 2 qui itam *Lu.* itam *G.* nam quid
hic tam Ribb. quid ? itane *vel* quid ita ? tamne Bothe
obscuridicum Mercier obscure dictum Bothe obscuri
dicunt *cdd.*

⁴¹ sed *cdd.* sci *L* se Buecheler angustitatem
cdd. angustitate Voss. saxis *cdd.* saxi Voss.

⁴² simitu *vel* siet. Ah (siet Voss.) Bothe sim ita Bue-
cheler simeta *cdd.*

PLAYS

37

The Pythian oracle advised Alcmaeon to be purified by Achelous :

Nonius : ' Enoda ' (unknot) means explain . . . —

What else is there so darkly said as this,
So undisknottable ?

38

Phegeus to his daughter Alpheisiboea ?

Nonius : ' Veretur ' with the accusative . . . the old writers like to put the genitive for the accusative . . . —

Phegeus

If for your ancestor you have respect,
Then tell me.

39-40

Grief of Alpheisiboea over Alcmaeon's death ? :

Nonius : ' Aspecti ' for ' aspectus ' . . . —

Oh ! Day most dreadful, making foes of friends !
Oh ! Violence grim and horrible of aspect !

41

Alpheisiboea is imprisoned by her brothers :

Nonius : ' Angustitatem ' used for ' angustiam ' . . . —
but narrowness, shut in, and rough with rocks,

42

Alpheisiboea has killed her brothers ; lament of Phegeus :

Nonius : ' Miseritudine ' for ' miseria ' or ' misericordia ' . . . —

Phegeus

When too there 's even no pity for my children.

ACCIIUS

43

Nonius, 280, 4: 'Dedicare' est dicare. . . . Indicare, Accius Alphesiboea—

At vereor cum te esse Alceonis fratrem factis
dedicat.

44

Nonius, 512, 14: 'Cautim' pro caute . . . —
. . . Sed tibi cautim est adeundum ad virum.

AMPHITRYO

We do not know what version of the story was followed by Accius, and so we cannot determine with any probability the order of the fragments. Ribbeck, 553 ff., suggests three possible versions, of which the first seems preferable.

There came once to Electryon (king of Mycenae, father of Alemene, and brother of Mestor) the sons of Pterelaus with their grandfather Taphios (a son of Mestor's daughter) from Taphos Island and demanded a share in the kingdom of Mycenae; in the clash which followed between the sons of Electryon and the sons of Pterelaus, the only survivors were Likymnius, bastard son of Electryon, and Everes a son of Pterelaus. To his nephew Amphitryon Electryon entrusted the government of Mycenae and the guardianship of Alemene while Electryon went to war with the Teleboans of Taphos. But Amphitryon accidentally killed Electryon, and, banished by his brother and successor Sthenelus, went with Alemene to

45-6

Nonius, 224, 6: 'Sanguis' . . . neutro . . . Accius Amphitryone—

cum patre parvos patrium hostifice
sanguine sanguen miscere suo.

Non. 280: dicare e. d. Indicare Accius Linds. (*vide Linds. ad l.*) M. Tullius ***** Dedicare indicare Accius Mr. Dedicare est dicare. m. tullius accius *Lu.G.* dicare. m. accius *rell.*

PLAYS

Unplaced fragments.

43

Spoken to Amphiloehus :

Nonius: 'Dedicare,' the same as 'dicare.' . . . The same as 'indicare' in Accius in *Alphesiboea*—

But I am in dread, since he declares by facts
That you are brother of Alcmaeon.

44

Nonius: 'Cautim' for 'caute' . . . —

But warily you must approach the man.

AMPHITRYON

Thebes, where she declared that she would marry the avenger of her brothers and no other. Amphitryon with other leaders laid waste Taphos of the Teleboans. Comaetho, daughter of Pterelaus, loved Amphitryon, and cut off from her father's head the golden hair which had made him immortal. He now died, and the Taphians were subdued. But Amphitryon killed Comaetho and returned to Thebes (cf. Apollod., II, 4, 4 ff.).

In the most important variant of this theme, Electryon and his sons are killed in war against the Teleboans, and Alcmene will marry the avenger of her father; Amphitryon becomes this avenger and marries her. Accius, however, probably followed the same story as Apollodorus tells. Without any feeling of certainty, I suggest that the play contained three scenes, one at Mycenae (represented perhaps by lines 45-9), another at Thebes (represented perhaps by lines 50-4), and a third at Taphos.

45-6

Comparison of the slaughter of the brothers with something worse? :

Nonius: 'Sanguis' . . . in the neuter. . . . Accius in *Amphitryon*—

That little ones with their father foemanwise
Mingle a father's blood with their own blood.

⁴³ Alcmeonis Linds. Alcimeonis Ribb. Alcmaeonis vulg. almeonis cdd.

ACCIUS

47

Nonius, 292, 7 : 'Exanclare' etiam significat perpeti . . . —
pertolerarem vitam cladesque exanclarem inpetibilis.

48

Nonius, 255, 30 : 'Comparare' est sociare, coniungere . . . —
quin meum senium cum dolore tuo coniungam et
comparem.

49

Nonius, 1, 6 : 'Aetatem malam' senectutem veteres
dixerunt . . . —

An mala aetate mavis male mulcari exemplis omni-
bus?

50

Nonius, 179, 14 : 'Tonsus' pro tonsura . . . —
Set quacnam haec mulier est funesta veste, tonsu
lugubri?

51-2

Nonius, 116, 2 : 'Gracilitudo' . . . pro gracilitas . . . —
tamen et staturae gracilitudo propemodum et luctus
facit
ne dubitem.

53

Nonius, 39, 22 : 'Ordire' est . . . incipere . . . —
(A) Non parvam rem ordibor. (B) Ne retice, obsecro !

⁴³ a. m. *e. q. s. cdd.* a. m. | a. te m. Onions an mavis
mala | aetate male Nettleship Amphitryone malam a. Mr.
an mala | a. m. C. F. W. Mr. an malad a. Ribb.

⁵³ parvam *cdd.* parvulam Bothe parvam iam Mr.

PLAYS

47

Electryon bewails his bereavement ? :

Nonius : ' Exanclare ' also means to bear to the end . . . —

I should endure my life unto the end,
Drain out the dregs of hurts insufferable.

48

He grieves with Alcmene ? :

Nonius : ' Comparare ' (to compare) means to associate,
to join with . . . —

That I should not join or associate
My old age with your grief.

49

Amphitryon to Electryon ? :

Nonius : ' Aetas mala ' is a term which the old writers used
for old age . . . —

You'd rather in your sad senility
Be sadly bruised by every kind of torture ?

50

Electryon is killed. Approach of Alcmene :

Nonius : ' Tonsus ' for ' tonsura ' . . . —

But who's this woman, in a dress of mourning,
Her hair in sorrow's fashion shorn ?

51-2

Nonius : ' Gracilitudo ' . . . for ' gracilitas ' . . . —

But still her stature's slenderness, her grief
Removes nigh all my doubts.

53

The conditions on which Alcmene will marry ? :

Nonius : ' Ordire ' means . . . to begin . . . —

(A) No little thing I will begin to tell,

(B) Do not be silent, pray !

ACCIUS

54

Nonius, 146, 16 : ‘ Orbitudinis ’ pro ‘ orbitate ’ . . . —
Miseret lacrimarum luctuum orbitudinis.

55

Festus, 220, 7 : ‘ Obstinato, ’ offirmato, perseveranti . . . —
ut tam obstinatod animo confisus tuo,

56

Nonius, 469, 3 : ‘ Auguro ’ . . . —
. . . Si satis recte aut vera ratione augurem,

57

Festus, 510, 22 : ‘ Setius ’ a sero videtur dictum . . . —
Si forte paulo quam tu veniam setius,
Cp. Paul., ex F., 511, 3.

58-9

Nonius, 516, 3 : ‘ Temeriter ’ . . . —
Hocinest quo tam temeriter tu meam benevolentiam
interisse es ratus ?

⁵⁵ ut tam *Vat. lat.* 3369 aut eam 1549 obstinatod
Ribb. obstinato *Fest.*

⁵⁷ si *Fest.* ne si *Paul.* fortasse nisi setius *Fest.*
Paul. (item in lemm.) secius *vel* sequius S

⁵⁸⁻⁹ hocinest Ribb. hocine est Delrio hocin rest
Mr. hocin re est Linds. hoc in re est *cdd.* quo
cdd. (quod *Harl.*) quor *coni.* Mr. tam temeriter tu
Ribb. tu tam t. *cdd.*

PLAYS

54

Amphitryon consents to go against the Teleboans :

Nonius : ' Orbitudinis ' for ' orbitatis ' . . . —

Oh ! I am sorry for your tears and sobs
And your bereavement.

Unplaced fragments :

55

Festus : ' Obstinato,' resolute, persevering . . . —
that, confident in your so steadfast spirit,

56

Nonius : ' Auguro.' . . . —

If I with truth enough and reason right
Might guess,

57

Festus : ' Setius ' ^a seems to be a term derived from
' serus ' . . . —

If maybe I come a little later than you,

58-9

Nonius : ' Temeriter ' . . . —

Is this the thing through which you believed
thoughtlessly my goodwill had passed away ?

^a There is no point in Festus' explanation (*setius* he takes to mean *serius*) unless *setius* = *sequius* is here used in its original sense of 'later' (cp. *sequor*). But *setius* normally means 'worse' or 'otherwise.' Did Verrius, Festus' source, have before him a text where *serius* was misspelt *setius* ?

ACCIUS

60-1

Nonius, 165, 21 : ' Redhostit,' reddit . . . —

Cedo

ecquid hic redhostit iam cum et eam rem obiectet
facilius?

Cp. Fest., 370, 21.

ANDROMEDA

It is probable that, unlike the method followed by Euripides and Ennius (see *Remains of Old Latin*, Vol. I, pp. 254 ff.), the action of Accius' play began earlier than the exposing of Andromeda to the monster. Accius' model is unknown. Cf. R., 561 ff. Because Cassiope (Cassiopeia), wife of King Cepheus of Ethiopia, claimed that her beauty (or that of her

62

Nonius, 20, 23 : ' Circus ' dicitur omnis ambitus vel goerus; cuius diminutivum est circulus. Accius Andromeda—

quot luna circos annuo in cursu institit.

63

Priscianus, ap. *G.L.*, II, 504, 7 : ' Ninguo ' quoque ninxi, unde et nix . . . —

Cepheus

cum ninxerint caelestium molem mihi.

60-1 { *Non.* : quid hic redostit viam cometem obbiet (obtet)
facilius
Fest. : cedo ecquid teredhosti titum eum eas sem
obiectet facilius fortasse sam rem redhostit vim
Quich. obbiet Ribb. restitui ut potui. Cf. Ribb. ad l.
62 circos Mercier circlos Ošann circulos cdd.
63 ninxerint cdd. (ninxerit Bern. an recte?) ninxerit c.
molimine Grotius

PLAYS

60-1

Nonius : ' Redhostit ' (requite), returns . . . —

Tell^a me, does this man make any requital while now he may more easily cast even that same thing as a reproach?

ANDROMEDA

daughter Andromeda?) was greater than the beauty of Nereus' daughters, Neptune sent floods and a sea-monster to plague the land. Relief could come only if Andromeda were given to the beast to be devoured. So she was chained to a seaside rock. Perseus rescued Andromeda and married her.

62

From the prologue ;^b the misfortunes of the land ; the monster is fed once a month ? :

Nonius : ' Circus ' is a term used for every sort of ring or circuit; its diminutive is ' circulus.' Accius in *Andromeda*—

Circuits as many as the moon has entered
In a year's course.

63

Cepheus to his brother Phineus :

Priscianus : ' Ninguo ' also has for its perfect ' ninxi,' whence also ' nix ' . . . —

Cepheus

Since they have snowed on me a mass of things
From heavenly regions.^c

^a This fr. is very corrupt. Cf. R., 556; and *Trag. Fragm.*, pp. 147-8 and corollar., LI-LII. I have attempted to restore the line.

^b Possibly spoken by Cepheus or Cassiopeia.

^c A doubtful and obscure fr. It might refer to the floods sent by Neptune to trouble the land. R., 561-2.

ACCIUS

64

Macrobius, ap. *G.L.*, V, 606, 37 : ‘Fero, tuli’ et ‘tollo tuli’ . . . Accius in *Andromeda* etiam ex eo quod est tulo . . . declinat—

Nisi quid tua facultas nobis tulat opem, peream.

65

Nonius, 423, 27 : ‘Pudet’ et ‘piget.’ . . . —

Phineus

Nec quei te adiutem invenio; hortari piget, non prodesse id pudet.

66–7

Nonius, 174, 22 : ‘Segnitas’ pro *segnitia*’ . . . —

Cepheus

namque, ut dicam te metu
aut segnitate adiuvere addubitare, haut meum est.

68–9

Nonius, 425, 6 : ‘Fors’ et ‘Fortuna’ hoc distant : fors est casus temporalis, fortuna dea est ipsa . . . —

Multi iniquo, mulier, animo sibi mala auxere in malis
quibus natura prava magis quam fors aut Fortuna
obfuit.

⁶⁴ quid Bothe quod *cdd.* opem peream A. Kiess-
ling (opem Bothe) tulat operam *cdd.*

⁶⁵ qui Iun. quiete *cdd.* hortari pudet *cdd.* h.
piget Scriverius id pudet *cdd.* id piget *Ald.*

^{66–7} namque u. d. t. m. a. s. *cdd.* n. u. t. m. | a. s. d.
Vossius

⁶⁷ adiuvere addubitare *cdd.* adire *vel* tardum dubitare
Buecheler adiuvere dubitare Ribb. adductum d. Onions
te animi (aī) d. *vel* te autem (āt) d. *coni.* Linds.

PLAYS

64

Macrobius : ' Fero ' and ' tollo ' both have ' tuli ' in the perfect. . . . But Accius, in *Andromeda*, inflects from a form ' tulo ' . . . —

Unless your power could bring us any help,
Then I should perish.

65

Phineus' reply :

Nonius : ' Pudet ' and ' piget. ' . . . —

Phineus

Nor can I find a way whereby to help you ;
To encourage—that disgusts me ; not to aid—
But that disgraces ^a me.

66-7

Cepheus to Phineus :

Nonius : ' Segnitas ' for ' segnitia ' . . . —

Cepheus

For, that through dread or sloth you hesitate
To give your help—is not for me to say.^b

68-9

Exhortation to Cassiopeia or Andromeda :

Nonius : ' Fors ' and ' Fortuna ' differ in this : ' fors ' is an occurrence of the moment, ' Fortuna ' is the goddess herself . . . —

Woman,

Many a man in his unrighteous heart
In mischiefs mischief has for himself enlarged ;
Then has his crooked nature done more hurt
Than chance or Lady Fortune.

^a This rendering reproduces the jingle of *piget* . . . *pudet*.

^b Cp. Ov., *Met.*, V, 22 ; R., 562.

ACCIUS

70

Nonius, 323, 10 : ' Inmane, ' foedum . . . —
Immani tabe templum obvallatum ossibus.

71

Nonius, 72, 8 : ' Algu ' pro ' algore ' . . . —

Andromeda

Misera obvalla saxo sento paedore alguque et fame.

72

Nonius, 487, 6 : ' Vapor ' et ' vapos ' . . . —

Andromeda

qui neque terraest datus, nec cineris causa umquam
evasit vapos.

73

Nonius, 395, 11 : ' Segetem ' etiam ipsam terram dici-
mus . . . —

Perseus

Quod beneficium haut sterili in segete, rex, te
obsesse intelleges.

Non. 323 : Accius Automedia *cdd.* Hippodamia Ladewig
in *Andromeda ed.* 1476

⁷⁰ inmani tabe Mercier immane te habet *Ald.* in-
manitate habet te *cdd.*

⁷¹ obvalla *cdd.* obvallata Delrio obvallas Bothe
obvallor *quid. ap.* Usener sento Ribb. senio *cdd.*
fortasse recte

PLAYS

70

Perseus ? to Andromeda :

Nonius : ' Inmane,' foul . . . —

A precinct loathsome with unclean decay,
Enwalled with bones.

71

Andromeda to Perseus :

Nonius : ' Algu ' for ' algore ' . . . —

Andromeda

Wretched and enwalled ^a with jagged rock,
In filth and cold and hunger.

72

Nonius : ' Vapor ' and ' vapos ' . . . —

Andromeda

Who has not been delivered to the ground;
Nor smoke has floated up of ashes made.^b

73

Perseus to Cepheus, who has promised him Andromeda :

Nonius : ' Seges ' is a term we use even for the ground
itself . . . —

Perseus

This kindness, you will understand, O king,
That you have sown it in no barren cornfield.

^a If *obvalla* is wrong, we must read *obvallata*.

^b She refers to some of the unburied relics which lie round
her.

ACCIUS

74

Nonius, 422, 15 : ‘ Alere ’ et educare hoc distant : alere est victu temporali sustentare, educare autem ad satietatem perpetuam educere . . . —

Cepheus

Alui educavi ; id facite gratum ut sit seni.

75

Nonius, 95, 24 : ‘ Dividos,’ id est separatos . . . —

Perseus

nosque ut seorsum dividos leto offeres.

76

Nonius, 178, 14 : ‘ Tetulit,’ tulit . . . —

Andromeda

donec tu auxilium, Perseu, tetulisti mihi.

77

Nonius, 109, 24 : ‘ Famulitas ’ est servitus . . . —
nam postquam parvos vos oppressit famulitas,

78

Nonius, 64, 5 : ‘ Prolubium ’ . . . —
muliebre ingenium, prolubium, occasio.

PLAYS

74

Andromeda's parents do not wish to part with her : ^a

Nonius : ' Alere ' and ' educare ' differ in this : ' alere ' means to sustain with food as occasion demands ; but ' educare ' means to bring up to a perpetual self-sufficing.
... —

Cepheus

I fed her, reared her ; so behave you then
That to an old man it be cause of thanks.

75

Perseus and Andromeda cannot live without each other ? :

Nonius : ' Dividos ' (divided), that is, separated . . . —

Perseus

And as you will expose us unto death,
So sundered and divided.

76

Andromeda to Perseus :

Nonius : ' Tetulit,' the same as ' tulit ' . . . —

Andromeda

Until you brought me aid, O Perseus.

Unplaced fragments :

77

Nonius : ' Famulitas ' means slavery . . . —

for after thralldom had crushed you in your childhood,

78

Nonius : ' Prolubium ' . . . —

a woman's nature, lust, and opportunity.

^a Note that Andromeda had already been betrothed to Phineus.

ACCIIUS

ANTENORIDAE

We cannot be certain of either plot or model (R., 406 ff.), but there was a play *Ἀντηνοριδαί* which probably dramatised the following (Strabo, XIII, 608; cp. Livy, I, 1): When Troy was taken, a leopard-skin, hung at Antenor's house (there was possibly another at Aeneas'), was a sign that the Greeks were not to sack it. Both Antenor and Aeneas held rights of guestship with the Greeks and had always advised the restora-

79

Nonius, 126, 33: 'Integrare,' redintegrare . . . Accius Antenoridis—

Namque huc id venio, ut mea ope opes Troiae integrem.

80-1

Nonius, 341, 20: 'Mactare,' praecipitare . . . —

qui aut illorum copias
fundam in campo, aut navis uram aut castra mactabo
in mare.

82

Nonius, 513, 22: 'Celeranter' pro celeriter . . . —

Sed quis hic est qui matutinum cursum huc celeranter
rapit?

83-5

Nonius, 512, 31: 'Acquiter' pro aeque . . . —

Ad populum intellego
referundum, quoniam horum acquiter sententiae
fuere.

⁷⁹ id venio Vossius em v. Ribb. venio Iun. ad-
venio Bothe huic v. *coni.* Usener huc invenio *cdd.*

PLAYS

ANTENOR'S SONS

tion of Helen to Menelaus. Antenor and his sons escaped with the survivors of the Heneti or Eneti to Thrace, and thence came to Adria, while Aeneas with his father Anchises and his son Ascanius gathered followers and departed by sea. The fragments tell us nothing except that at least part of the action takes place before the fall of Troy.

79

Someone comes to help Troy :

Nonius : 'Integrare,' the same as 'redintegrare' . . .
Accius in *Antenor's Sons*—

For this is why I hither come—
That with my powers I may amend Troy's power.

80-1

In another speech (in a different metre) he says he will damage the Greeks :

Nonius : 'Mactare,' to dash headlong . . .—

I who will either rout
Their hosts upon the battlefield, or burn
Their ships, or dash their camp into the sea.

82

A scene in early morning :

Nonius : 'Celeranter' for 'celeriter' . . .—

But who is this runs hither hurryingly
In early morning?

83-5

A council of war ? :

Nonius : 'Aequiter' for 'aeque' . . .—

I understand this matter must be laid
Before the people ; since the votes of these
Have fallen equal.

ACCIUS

86

Nonius, 138, 30 : 'Mertaret,' mergeret . . . —
Fortasse an sit quod hic non mertaret metus.

ANTIGONA

87

Nonius, 165, 1 : 'Resupinas' . . . ab incepto revocas vel pervertis significat. Accius Antigona—

Ismena

Quid agis? Perturbas rem omnem ac resupinas,
soror.

88-9

Soph., *Ant.*, 82 ΙΣ. οἴμοι ταλαίνης ὥς ὑπερδέδοικά σου.

Macrobius, *S.*, VI, 2, 17 : 'O praestans animi iuvenis, quantum ipse feroci | virtute exuperas, tanto me impensius aequum est | consulere, atque omnes metuentem expendere casus' (Verg., *Aen.*, XII, 19-21). Accius in Antigona—

. . . Quanto magis te isti modi esse intellego,
tanto, Antigona, magis me par est tibi consulere et
parcere.

90

? Soph., *Ant.*, 423 s. ἡ παῖς ὀρᾷται, κἀνακωκύνει . . .

Nonius, 357, 22 : 'Obitus' rursus adventus . . . —

Vigil

Attat; nisi me fallit in obitu sonitus,

⁸⁶ sit quod hic non mertaret Linds. (mertaret Iun.) sit
quod *Lu.* sit quos *G.* mertet *cdd.* sint quos hie
Ribb.

PLAYS

86

Nonius : ' Mertaret,' the same as ' mergeret ' . . . —

Perhaps there may be something which this dread
Would never drown.

ANTIGONE ^a

87

Early in the play. Ismene to Antigone :

Nonius : ' Resupinas ' (turn back, throw flat) . . . ' you call back from an undertaking,' or ' pervert.' Accius in *Antigone*—

Ismene

What are you doing? Sister! You confound
And throw flat all our business.

88-9

Macrobius, quoting Virgil : ' O youth of gallant heart, as much as you tower in fierce valiance, so much the more watchful counsel, is it right for me to take and fearfully to weigh all chances.' Accius in *Antigone*—

The more I comprehend that that's your mood,
The more, Antigone, is it fair for me
To take good counsel for your well-being,
And spare you.

90

Early morning. Watchers over Polynceices' body lie asleep ; the sentry hears Antigone's cry as she sees the corpse :

Nonius : ' Obitus ' (approach, coming) again means arrival
. . . —

Sentry

. . . Tut Tut! Unless it be
The sound in coming to my ears deceives me,

^a Probably not based entirely on Sophocles' Ἀντιγόνη.

ACCIUS

91-2

? Soph., *Ant.*, 253 s. ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκόπος δαίκνυσσι.

Nonius, 104, 14: 'Expergo' pro expergefacio . . . —

Heus vigiles, properate expergite
pectora tarda sopore, exsurgite!

93-4

Soph., *Ant.*, 922 AN. τί χρὴ με τὴν δύστηνον ἐς θεοὺς ἔτι | βλέπειν;

Macrobius, *S.*, VI, 1, 59: 'Iam iam nec maxima Iuno | nec Saturnius haec oculis pater adspicit aequis' (Verg. *Aen.*, IV, 371). Accius in *Antigona*—

Antigona

iam iam neque di regunt
neque profecto deum supremus rex res curat homini-
bus.

95

? Soph., *Ant.*, 1091 XO. ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.

Nonius, 352, 16: 'Numero' significat cito . . . —

. . . Ne istum numero amittas subitum oblatum.

ARMORUM IUDICIUM

The story is the same as the one used by Pacuvius for his play of the same name (see pp. 172 ff.). But Accius apparently took his material from Euripides and Sophocles, not Aeschylus

⁹⁴ supremus rex *Borb.* summus rex *cett.* rex sum-
mus Bothe res curat hominibus Buecheler omnibus
curat *cdd.*

⁹⁵ oblatum <nuntium> *coni.* Ribb.

PLAYS

91-2

The sentry rouses the guard : *

Nonius : ' *Expergo* ' for ' *expergefacio* ' . . . —

Ho! Men of the watch, hurry there! Wake up
your slow senses from sleep. Get up!

93-4

Antigone is arrested, is examined by Creon, and faces death :

Macrobius, quoting Virgil : ' Now neither almighty Juno,
nor Father Jupiter Saturn's son, looks with kind eyes on
these our affairs.' Accius in *Antigone*—

Antigone

Now the gods rule not, now the all-highest king
Of gods cares not at all for men's concerns.

95

Chorus begs Creon not to dismiss Teiresias ? :

Nonius : ' *Numero* ' (forthwith) means quickly . . . —

Dismiss not him forthwith who suddenly
Was brought into your presence.^a

THE AWARD OF THE ARMS

(cf. G. Hermann, *Opusc.*, VII, 365 ff.; R., 368 ff.), and possibly dealt less with the actual contest for the arms than Pacuvius did.

^a An obscure fr. It is usual to compare Soph., *Ant.*, 1091, but the Latin suggests an interruption of the Chorus not long after the entry, not the departure, of Teiresias. Cf. Soph., *Ant.*, 1053 ff.

ACCIUS

96-7

Nonius, 415, 28 : ' Vesci '*etiam significat uti . . . (416, 6)
Accius Armorum Iudicio—

Sed ita Achilli armis inclutis vesci studet
ut cuncta opima levia iam prae illis putet.

98

Nonius, 257, 16 : ' Componere ' rursus significat comparare
. . . —

Aiax

Quid est cur componere ausis mihi te aut me tibi?

99-100

Macrobius, *S.*, VI, 1, 56 : ' Aut spoliis ego iam raptis
laudabor opimis, | aut leto insigni ' (Verg., *Aen.*, X, 449-450).
Accius in Armorum Iudicio—

nam tropaeum ferre me a forti viro
pulcrum est; si autem vincar, vinci a tali nullum mi
est probrum.

101

Nonius, 96, 22 : ' Dividia ' . . . —

Aiax

Huius me dividia cogit plus quam est par loqui.

⁹⁶ armis inclutis Voss. ineletis a. *cdd.*

⁹⁷ ut cuncta opima Mercier u. c. aperte Hermann
iam *add.* Hermann levia prae illius p. Mr. ut ea
cuncta optima Achilli inelyto levia prae illis putet *cdd.* (*sectud.*
ea Achilli inelyto Mercier)

¹⁰⁰ sin autem et v. Fruter. si a. et v. *edd.* s. a.
etiam v. Hermann mi *add.* Hermann v. nullumst
a tali p. Bergk.

PLAYS

96-7

Ajax's longing :

Nonius : 'Vesci' also means to use . . . Accius in *The Award of the Arms*—

But such his eagerness to feast upon
Achilles' famous arms, he now believes
All spoils of honour trifling things compared
With those.

98

Competition of the claimants :

Nonius : 'Componere' (match, compare) again means to compare . . . —

Ajax

What cause have you that you have dared to match
Yourself with me, myself with you?

99-100

Macrobius, quoting Virgil : 'Now shall I be lauded either for taking spoils of honour or for a notable death.' Accius in *The Award of the Arms*—

Because it is an honourable thing
I should win trophy from a warrior brave;
But if I should be vanquished, to be vanquished
By such an one to me is no dishonour.

101

Ajax on his rival Ulysses :

Nonius : 'Dividia' . . . —

Ajax

Disaffection for him
Drives me to utter more than what is right.

ACCIUS

102

Nonius, 521, 4: 'Inbuere' . . . maculare vel polluere vel inficere . . . —

inter quos saepe et multo inbutos sanguine

103-8

auct., *ad Herenn.*, II, 26, 42: Item vitiosum est cum id, de quo summa controversia est, parum expeditur et quasi transactum sit relinquitur, hoc modo—

Aperte fatur dictio, si intellegas :
tali dari arma, qualis qui gessit fuit,
inbet, potiri si studeamus Pergamum.
Quem ego me profiteor esse, me est aecum frui
fraternis armis mihi que adiudicari
vel quod propinquus vel quod virtuti aemulus . . .

109-14

Cicero, *de Off.*, III, 26, 97: Quid auditurum putas fuisse Ulixem, si in illa simulatione perseveravisset? Qui, cum maximas res gesserit in bello, tamen haec audiat ab Aiace—

Cuius ipse princeps iuris iurandi fuit,
quod omnes seitis, solus neglexit fidem;
furere adsimulare, ne coiret, institit.

¹⁰² inbutos *cdd.* imbutus Bothe, *an recte?* *fortasse*
est multo inbutus

¹⁰³⁻⁸ *vide Ribb., Trag. Fragm., p. 242.*

¹⁰⁸ emulus sum *Bamb. b Tross. fortasse recte; om. rell.*

^a This and the next two frs. are with probability assigned to this play of Accius.

PLAYS

102

Ajax on his own services in warfare :

Nonius : ‘ Inbuere ’ (imbue, soak) . . . to stain or pollute or taint . . . —

amongst them oft too soaked with much blood

103-8

The author of *To Herennius* : Again, there is a fault when a matter about which there is the acutest controversy is not satisfactorily settled, and is relinquished as though it were an agreed fact, in this manner—^a

Plain is the meaning which his utterance speaks—
If you could understand it.—He commands,
Should we be eager to gain Pergamum,
The arms be given to such another man
As he who bore them. Such I profess to be ;
It is but fair that I enjoy the arms
That were my cousin's ; ^b fair that they should be
Adjudged to me, because I am his kinsman,
Or, if you will, in bravery his rival . . .

109-14

Cicero : What kind of reproach do you think Ulysses would have heard if he had persevered in that notorious pretence ? Even when he has done in war deeds of the greatest bravery, none the less he hears the following reproaches from the mouth of Ajax—

Yes, he alone did slight the promised word
Of that sworn oath he was the first to take,
Which you all know ; he set about pretending
That he was crazed, so that he should not fight ;

^b Ov., *Met.*, XIII, 31, *frater* (cousin) *erat* : *fraterna peto*. Ajax, the speaker here, was a cousin of Achilles.

ACCIUS

Quod ni Palamedi perspicax prudentia
istius percepset malitiosam audaciam,
fide sacratae ius perpetuo falleret.

115-17

Charisius, ap. *G.L.*, I, 283, 20 : 'Schema dianoeas.' . . .
Per 'mycterismon,' id est derisum quandam, tamquam—

Vidi te, Ulixes, saxo sternentem Hectora,
vidi tegentem clipeo classem Doricam ;
ego tunc pudendam trepidus hortabar fugam.

118

? Soph., *Ai.*, 305 s. vel 1227.

Nonius, 120, 26 : 'Hiscere' est proprie loqui . . . —
Hem, vereor plus quam fas est captivam hiscere.

119

Soph., *Ai.*, 462 s.

Nonius, 276, 26 : 'Damnare' est et morti dare . . . —

Aiax

Maior erit luctus cum me damnatum audiet.

¹¹³ percepset *edd.* perspexet C. F. W. Mr. percepisset
edd. audaciam *edd. pract. Gud. a* (astutiam)
¹¹⁸ captivam Grotius captivum *edd.*

^a Feigning madness, Ulysses began to plough, with an ox and an ass yoked, a field sown with salt; Palamedes discovered the deceit by placing Ulysses' baby son Telemachus in front of the plough.

PLAYS

If Palamedes,^a in sharp-sighted shrewdness
Had not perceived his knavish hardihood,
The code of plighted troth would fail for ever.

115-17

Charisius : Figure of 'fact for idea.' . . . By 'a turning up of the nose,' that is, a kind of mockery, like—

So it was you, Ulysses, that I saw
Fell Hector with a stone; it was you I saw
Shelter the Dorian fleet behind your shield?
Then I all trembling called for shameful flight?

118

Later in the play; Tecmessa on her misfortunes? :

Nonius : 'Hiscere' (gape, open the mouth) properly means to speak . . . —

Oh! I fear my mouth to open
More than a captive ^b should.

119

Ajax broods on his father's coming disappointment :

Nonius : 'Damnare' (condemn, doom) means further to put to death . . . —

Ajax

Greater will be his grief when he shall hear
That I am doomed.^c

^b If we read *captivam*, the speaker is Tecmessa; if *captivum*, Teucer.

^c *damnatum* might, however, mean 'disqualified,' *sc.* from gaining the arms.

ACCIUS

120-1

Soph., *Ai.*, 530-2?

Nonius, 72, 29: 'Anxītudo' . . . —

Ubi cura est, ibi anxītudo acerba ibi cuncta consiliorum
ratio et fortuna haesit.

122

Soph., *Ai.*, 536.

Nonius, 173, 24: 'Subiti' dictum pro repentinī . . . —

Bene facis; sed nunc quid subiti mihi febris civit
mali?

123

Soph., *Ai.*, 550 ὦ παῖ γένοιτο πατρός εὐτυχέστερος, | τὰ δ' ἄλλ' ὁμοίος· καὶ γένοι' αὖ οὐ κακός.

Macrobius, *S.*, VI, 1, 58: 'Disce puer virtutem ex me
verumque laborem, | fortunam ex aliis' (Verg., *Aen.*, XII,
435-6). Accius in *Armorum Iudicio*—

Aiax

Virtuti sis par, dispar fortunis patris.

124

Soph., *Ai.*, 609 s.

Nonius, 485, 13: 'Exerciti' vel 'exercituis' pro exercitus
. . . —

in quo salutis spes supremas sibi habet summa
exerciti.

¹²⁰⁻¹ acerba ibi *Ald.* acerbast i. Buecheler acerva
(-ba) tibi *cdd.* cuncta *cdd.* cunctatio Buecheler
ratio et fortuna haesit Linds. erratio et fortunaest Bue-
cheler ratio et fortunae (-ne) sit *cdd.* (sic *G.*)

¹²² febris civit Ribb. fibris aestuat Grotius excivit
Linds. febrem exciret Hermann febrem excivit Bothe
febris escivit *cdd.*

PLAYS

120-1

He thinks of his child Eurysaces ? :

Nonius : ' Anxitudo ' . . . —

Where dwells anxiety, there lies sharp misgiving ;
There all a man's destiny, all his reasoned plans
Are in a deadlock.

122

He approves of Tecmessa's act in removing Eurysaces out of his reach, and feels a trace of his frenzied wrath :

Nonius : ' Subiti ' used for ' sudden ' . . . —

Well done ! But now what sudden malady
Is this a fever has aroused in me ?

123

He speaks to Eurysaces :

Macrobius, quoting Virgil : ' Learn you, boy, bravery and true labour from me, fortune from others.' Accius in *The Award of the Arms*—

Ajax

. . . In valour be you like your father,
In fortune be unlike him.^a

124

The chorus ? on Ajax :

Nonius : ' Exerciti ' or ' exercituis ' for ' exercitus ' . . . —

In whom all the army rests its highest hopes
Of safety.

^a *literally*, ' Be like your father's valour, unlike his fortunes.'

¹²³ virtuti sis Ribb. virtute sis Fruter. virtutis is
vel v. iis cdd. fortasse patri

¹²⁴ spes supremas Iun. spesque (= speique) summam
Buecheler speres summas coni. Ribb. spes opesque
summas sibi coni. Linds. spesque summas cdd. (spes suprema
G.) fortasse salutem spesque summas

ACCIUS

125

Soph., *Ai.*, 766 ὁ δ' ὑψικόμπως κάφρόνως ἡμεύφατο·

Nonius, 487, 15: 'Pervico' pro pervicaci . . . —

Nuntius

Sed pervico Ajax animo atque avorsabili,

126

? Soph., *Ai.*, 1036-7 ΤΕ. ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' ἀεὶ | φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεούς· Cp. 758, 765.

Nonius, 361, 27: 'Proprium' rursum significat perpetuum . . . —

nam non facile sine deum opera humana propria
sunt bona.

127-8

Nonius, 237, 19: 'Altum,' vetus, antiquum . . . —

Ulixes?

. . . Cur vetera tam ex alto appetissis
discidia, Agamemno?

129-30

Nonius, 143, 19: 'Noxitude' pro noxia . . . —

noxitude . . .

oblitteretur Pelopidarum ac per nos sanetescat genus.

¹²⁵ avorsabili Mr. advorsabili Ribb. *aliī alia* ad-
vorabili *Harl. Par.* 7667 *Escorial.* vorabili *Luft.*

¹²⁹⁻³⁰ ocule noxitude o. *edd.* *secl.* ocule Ribb. quei n.
Mr. uti n. *coni.* Linds. oecule | noxitude Vossius
aliī alia noxitude <mutua> | o. P. *coni.* Ribb.

PLAYS

125

Stubborn conduct of Ajax :

Nonius : ' Pervico ' for ' pervicaci ' . . .

Messenger

But Ajax with stubborn soul and unapproachable,

126

Tecmessa on the death of Ajax ?

Nonius : ' Proprium ' (one's own, permanent) again means perpetual . . . —

For hardly are the blessings of mankind
Men's own for ever, unless the gods do help.

127-8

Reconciliation of Teucer with the Atridae, under the mediation of Ulysses :

Nonius : ' Altum,' old, ancient . . . —

Ulysses ?

Why, Agamemnon, fetch up greedily
Old quarrels from such depths of time?

129-30

Nonius : ' Noxitudō ' for ' noxia ' . . . —

That the guilt of Pelops' sons^a be blotted out
And that, through us, enhalloved be their clan.

^a Atreus and Thyestes. Ajax was connected with the house of Pelops, because he was a son of Periboea, who was a daughter of Alcathous, a son of Pelops.

ACCIUS

ASTYANAX

The story of the slaying of Astyanax took several forms, and the version followed by Accius was perhaps the one given by the augments of Servius on *Aen.*, III, 489. After the capture of Troy, adverse winds hindered the return of the Greeks. Calchas informed them that the gods desired Astyanax to be hurled down the city walls, lest he should grow to manhood and

131-2

Nonius, 467, 7 : 'Aucupavi,' activum positum pro passivo
. . . Accius . . . Astyanaecte—

Hecuba?

Nunc in consilio id reges Argivum aucupant,
id quaerunt.

133

Nonius, 471, 11 : 'Populat.' . . . —
qui nostra per vim patria populavit bona.

134-5

Nonius, 95, 6 : 'Deivitant' pro divites faciunt . . . —

Menelaus

Nihil credo auguribus, qui auris verbis deivitant
alienas, suas ut auro locupletent domos.

Cp. Gell., XIV, 1, 34.

¹³¹ concilio Delrio *an recte?*

PLAYS

ASTYANAX

restore the kingdom of Troy. Andromache hid the child, but Ulysses traced him and hurled him from the wall. The Greeks then departed. Cf. Ribb., 412 ff. On the question of whether this play is the same as *Troades*, see p. 550 and R., 416-418.

131-2

From the prologue. The Greeks are held back and are impatient :

Nonius : 'Aucupavi,' active put for deponent. . . . Accius . . . in *Astyanax*—

Hecuba ? ^a

This now is what the Argive monarchs seek,
For this in counsel they go fowling.

133

On the destruction of Troy :

Nonius : 'Populat.' . . . —

who ravaged our ancestral heritage by violence.

134-5

Menelaus ? ^b pours scorn on Calchas' proclamation :

Nonius : 'Deivitant' for 'divites faciunt' . . . —

Menelaus

I've no belief in augurs, who enrich
With words the ears of others, that they may
Embellish their own homes with gold.

^a So Seneca, *Troades*, 1 ff.

^b R., 414. It was Menelaus who advised the Achaeans to return home.

ACCIUS

136-7

Nonius, 357, 2 : ' Obscenum,' vitabile . . . —

Nunc, Calcha, finem religionum fac, desiste exercitum
morari nec me ab domitione arcere tuo obsceno
omine.

138

Nonius, 510, 32 : ' Saeviter ' pro saeve . . . —

Ulixes

Ferum feroci contundendum inperioſt, ſaevum ſae-
viter.

139-42

Nonius, 425, 6 : ' Fors ' et ' Fortuna ' hoc distant : fors
eſt caſus temporalis, fortuna dea eſt ipſa . . . —

Itera, in

quibus partibus, namque audire volo
ſi eſt quem exopto, et quo captus modo,
Fortunane an forte repertus ?

143-4

Nonius, 159, 5 : ' Pecua ' et ' pecuda ' ita ut pecora veteres
dixerunt . . . —

In celsis montibus

pecua atque inter colles pascunt Danaï in Phrygiae
terminis.

¹³⁶ hunc aicaiſpinem regionum fac ac deſiſſet e. *cdd.* nunc
Grotius Calcha Quich. finem B religionum Voss.,
Bothe fac deſiſte B alii alia ; vide Ribb. *Tragm. Fr.*,
p. 158

¹³⁷ domitione Mr. arcere tu obsceno *cdd.* tuo Mr.
arceret Mercier

¹⁴⁴ Phrygiae t. *ed. princ.* froegiae et t. *cdd.*

PLAYS

136-7

Nonius : ' Obscenum ' (ill-boding), to be avoided . . . —

Now Calchas, make an end of holy qualms ;
Cease to delay the army ; hinder me not
From homecoming by your ill-boding sign.^a

138

Ulysses holds that Astyanax must be killed :

Nonius : ' Saeviter ' for ' saeve ' . . . —

Ulysses

A brutish breed by brutish governance,
A cruel breed cruelly must bruised be.

139-42

Astyanax has been taken in his hiding-place ; Ulysses speaks ? :

Nonius : ' Fors ' and ' Fortuna ' differ in this : ' fors ' is a chance event of the moment ; ' Fortuna ' is the goddess herself . . . —

Will you repeat—for I desire to know
If it is he whom I so long to get—
In what parts and what manner was he taken ?
Was he through Lady Fortune found or chance ?

143-4

The finder reports to Ulysses :

Nonius : ' Pecua ' and ' pecuda ' are terms used by the old writers in the sense of ' pecora ' . . . —

On the high mountains and amongst the hills
On Phrygia's bounds the Danai feed their flocks.

^a This fr. is corrupt. Cf. Ribb. and Linds. *ad loc.* and Ribb. *Trag. Fragm., Corollar.,* LIII.

ACCIUS

145-6

Nonius, 518, 3 : 'Derepente' . . . —

Hic per matutinum lumen tardo procedens gradu
derepente aspicio ex nemore pavidum et proper-
antem egredi.

147

Nonius, 172, 5 : 'Satias' pro satietas . . . —

quorum crudelitatem numquam ulla explet satias
sanguinis.

148

Nonius, 417, 10 : 'Vastitas' significat vastationem . . . —

Te propter tot tantasque habemus vastitatis
funerum.

149-50

Nonius, 136, 13 : 'Miseritudine' pro miseria vel miseri-
cordia . . . —

Troia est testis; quare ex aliis, qui illius miseri-
tudine
nomen clarum in humili saxo multis memorant
vocibus.

151-2

Nonius, 485, 23 : 'Aspecti' pro aspectus . . . —

Abducite intro, nam mihi miseritudine
commovit animum excelsa aspecti dignitas.

¹⁴⁵ procedens Usener prorepens Bothe properantem
cdl.

¹⁴⁸ te *add.* Bothe propter te Delrio

PLAYS

145-6

Nonius : 'Derepente' . . . —

Then as I went with slow step through the light
Of morning, suddenly I saw him step
Out of the wood, frightened and hurrying.

147

Astyanax is killed. Andromache ? on the Greeks :

Nonius : 'Satias' for 'satietas' . . . —

Whose cruelty no glut of blood e'er cloy.

148

She blames Helen :

Nonius : 'Vastitas' (havoc, desolation) means devastation
. . . —

It's all on your account that we are laden
With havoc on havoc of deaths, so many, so great.

149-50

She broods on Hector's ^a death ? :

Nonius : 'Misericordine' for 'miseria' or 'misericordia'
. . . —

Troy is the witness ; ask of others, who,
Their many voices joined, in pity for him,
Read out his glorious name on humble stone.

151-2

Agamemnon ? pities Andromache :

Nonius : 'Aspecti' for 'aspectus' . . . —

Lead her away within ;
For her tall stateliness of look has stirred
The soul in me with pity.

^a Probably ; *illius* might refer to Troy, whose illustrious name is uttered by many as they stand on her ruins. Cf., R., 416.

ACCIUS

153-4

Nonius, 487, 19: 'Antistitam . . . —

Utinam unicam mihi antistitam Arquitenens suam tutetur.

ATHAMAS

Of the various tales which were told of Athamas, Accius perhaps followed that which records how Athamas and Cretheus were sons of Aeolus. Cretheus' wife Demodice loved Phrixus, Athamas' son, but failed to gain his love in return. In revenge she falsely told Cretheus that Phrixus had waylaid her and had demanded that she give herself to him. Cretheus in wrath tried to make Athamas punish his own son with death. But Nephele his mother came between them, and Phrixus and his sister Helle mounted the Ram with the golden fleece and escaped over Hellespont to Colchis, where Phrixus

155

Nonius, 524, 18: 'Turbam' et 'turbas' diversam volunt habere significationem. . . . Nos . . . invenimus et indiscrete positum et pro turbis turbam. Accius Athamante—

Ah! Dubito! Ah! Quid agis? Cave ne in turbam te inplices.

156

Nonius, 55, 26: 'Infans' a non fando dictus est . . . et est quod aut dici non debeat aut fari non possit . . . (56, 13) . . . —

prius quam infans facinus oculi vescuntur tui.

Cp. Non., 416, 14.

¹⁵³ mi Bothe mihi *cdd.*

¹⁵⁵ ah dubito! ah quid agis? Linds. ah dubito quid
ed. 1526 ac d. Mr. haut *vel* at d. Bothe at dubita
Maehly an dubito ha quid *cdd.*, *fortasse recte*

^a Possibly in the prologue.

PLAYS

153-4

Hecuba^a hopes that *Cassandra* at least will be spared :

Nonius : ' Antistitam ' . . . —

I pray the Archer-god may keep good watch
Over his priestess-chief, my dearest daughter.

ATHAMAS

sacrificed the ram and dedicated its fleece. Mercury, who had convinced Athamas that Phrixus had fled only in the consciousness of his innocence, brought Phrixus back to him. Another version makes Phrixus a victim of Ino (a daughter of Cadmus), whom Athamas loved. She caused a famine and bribed the Delphic oracle to advise the sacrifice of Phrixus, who with Helle was rescued by Nephele. Athamas offended Hera and was doomed to madness. R., 526 ff. I have placed the fragments tentatively in what appear to be possible contexts. Scene : Iolcus.

155

Phrixus to Demodice in her hopeless love for him ? :

Nonius : ' Turba ' and ' turbae. ' They would have it that these words differ in meaning. . . . We have found . . . ' turba ' put for ' turbae ' ; and also the same words used without distinction. Accius in *Athamas*—

Ah ! Misgiving grips me ! Ah ! What are you doing ? Beware lest you tangle yourself in a tumult !

156

Demodice^b falsely tells *Cretheus* that *Phrixus* would have defiled her : ?

Nonius : ' Infans ' is a term derived from ' non fari. ' . . . It means also either something which ought not to be told or something which one cannot speak, ' fari ' . . . —

before your eyes feast on a deed unspeakable.

^b Or possibly Nephele, when she prevents Athamas from destroying Phrixus (R., 527).

ACCIUS

157

Nonius, 488, 36 : 'Indecoris' pro indecora . . . —

Cretheus

Cuius sit vita indecoris mortem fugere turpem haut
convenit.

158

Nonius, 499, 29 : Accusativus [pro genetivo . . . (500,
3) . . . —

Veritus sum arbitros, atque utinam memet possim
obliviscier!

159

Nonius, 323, 34 : 'Invadere' rursum quasi in vadum
ruere . . . —

Phrixus

ut profugiens hostem inimici invadam in manus?

160

Nonius, 470, 27 : 'Miserarent' pro 'miserarentur' . . . —

Athamas

atque ita de illis merui ut iure haec numquam miser-
arent mala.

¹⁵⁷ turpem haut Iun. turpe aut *cdd.*
¹⁵⁹ ut p. h. *cdd.* h. u. p. Bothe

PLAYS

157

Athamas, advised by Cretheus to put Phrixus to death, thus addresses Phrixus :

Nonius : 'Indecoris' for 'indecora' . . . —

Cretheus

Whose life is unseemly it befits not to escape a shameful death.

158

Phrixus,^a condemned, loses hope :

Nonius : The accusative for the genitive . . . —

I feared the witnesses—and would I might
Lose memory of my own self!

159

He cannot take refuge from Cretheus even with his father, now also turned foe :

Nonius : 'Invadere' means also as it were to rush into a 'vadum' (a shallow) . . . —

Phrixus

that fleeing from a foe I may rush into the hands
of an enemy?

160

Athamas repents of his credulity and thinks of his Phrixus and Helle :

Nonius : 'Miserarent' for 'miserarentur' . . . —

Athamas

And such are my deserts on their account
That they would justly never have compassion
On these misfortunes.

^a Or possibly Athamas speaks. The witnesses would be persons bribed by Demodice.

ACCIUS

161

Nonius, 315, 18: 'Grave,' solidum et firmum . . . —

Athamas

Tuis beneficiis hostimentum gratum peperisti et grave.

ATREUS

There are similarities of thought between the fragments of this play and Seneca's *Thyestes*. But there are no verbal parallels and the action at the end is quite different. The

Schol., ad Ov., *Ib.*, 427: Thyestes cum uxore fratris sui Atrei concubuit et genuit ex ea filios quos Atreus dedit ipsi Thyesti ad comedendum; quod scelus sol videns retro fugit, ut dicit Accius in Tragoediis et Ovidius Metamorphosesin.

Servius auct. ad *Aen.*, VIII, 130: Alii ita tradunt: Steropes et Atlantis filios Oenomaum et Maiam fuisse, Oenomai Hippodamiam filiam, unde Atreus natus; at Maias filius Mercurius, ex quo Arcades, de quibus Evander, quod Accius in Atreo plenius refert.

162

Priscianus, ap. *G.L.*, II, 233, 7: Hic et haec 'socrus' . . . Accius in Atreo—

Simul et Pisaea praemia arrepta a soeru possedit suo,

¹⁶¹ veneficius (beneficiis *Bern.* 83) gravem hostium peperisti et grave *edd.* tuis *add.* Ribb. hostimentum Grotius beneficiis gratiam hostium peperistei gravem *coni.* Linds. *alii alia*

Schol. Ov.: Accius Ribb. Statius *schol.*

^a Thus Ribbeck; the *schol.* has *Statius*, an easy corruption of *Attius*, though it must be noted that *Accius* is the normal

PLAYS

161

Athamas thanks Mercury for the return of Phrixus and Helle :

Nonius : ' Grave ' (weighty), solid and firm . . . —

Athamas

By thy benefits thou hast begotten weighty and grateful requital.

ATREUS

model was probably Sophocles. Cf. Ribb., 447 ff. But two fragments point to Euripides.

A scholiast : Thyestes lay with the wife of his brother Atreus and by her begat sons whom Atreus gave to Thyestes himself to eat. The sun, when he saw this villainy, turned back and fled. This is according to Accius ^a in his tragedies, and Ovid in his *Metamorphoses*.

From the prologue :

Servius (supplemented) : Others relate as follows : that Sterope and Atlas had children Oenomaus and Maia ; Oenomaus had a daughter Hippodamia, of whom Atreus was born ; while Maia had a son Mercury, from whom sprang Arcadians ; from them sprang Evander. Accius gives fuller details about this in *Atreus*.

162

How Pelops won his wife Hippodamia :

Priscianus : ' Socrus ' both masculine and feminine. Accius in *Atreus*—

So soon as he had gained the prize ^b of Pisa,
Torn from his own bride's father,

spelling in manuscripts. In the *Metamorphoses* (XV, 462) Ovid has no more than one allusion to the legend about the sun.

^b Hippodamia, obtained by Pelops as a prize for a chariot-race at Pisa from her father Oenomaus ; cp. Accius *Oenomaus*, pp. 494 ff.

ACCIUS

163-6

Cicero, *de Orat.*, III, 58, 218 : Aliud . . . vocis genus . . . sibi sumat . . . vis, contentum, vehemens, imminens quadam incitatione gravitatis—

Atreus

Iterum Thyestes Atreum adtrectatum advenit ;
iterum iam adgreditur me et quietum suscitāt.
Maior mihi moles, maius miscendumst malum,
qui illius acerbum cor contundam et comprimam.

Cp. Cic., *Tusc. Disp.*, IV, 36, 77 ; *de Nat. Deorum*, III, 26, 68.

167

Nonius, 202, 10 : ‘ Conatus ’ masculino. Neutro . . . —

Atreus

Ego incipio ; conata exequar.

168

Seneca, *de Ira*, I, 20, 4 : ‘ Non aliquae voces ab iratis emittuntur quae magno emissae videantur animo ? ’ Immo veram ignorantibus magnitudinem, qualis illa dira et abominanda—

Atreus

Oderint dum metuant.

Sullano scias sacculo scriptam.

Cp. Sen., *de Clement.*, I, 12, 4 ; II, 2, 2 ; Suet., *Calig.*, 30 *al.*

¹⁶³ ad (at-) tractatum *vel sim. cdd.* attrectatum Ellendt
mecum altercatum Lambinus *trib. Acc.* ‘ Atr.’ Halm

PLAYS

163-6

Atreus, speaking to a satellite,^a plans ill deeds against Thyestes :

Cicero : Let violence claim for itself another kind of voice—strained, vehement, threatening with a kind of impressive energy—

Atreus

. . . Again Thyestes comes

At Atreus to grabble, now again

Approaches me to rouse me from my calm.

More moil for me! A bigger bane to brew,

That I may crush and crunch his sorry soul!

167

In answer to a protest of his satellite :^b

Nonius : ‘Conatus’ in the masculine. In the neuter . . . —

Atreus

I, I am but beginning; the attempts

I make I’ll carry through.

168

Seneca : ‘Are there not some utterances of angry men that seem to be utterances of a great soul?’ Yes, there are—to those who do not know what true greatness is. Take, for example, that dread and abominable one—

Atreus

Let them hate, so long as they fear.

You would know well enough that it was written in the times of Sulla.

^a Sen., *Thyest.*, 176 ff.

^b Sen., *op. cit.*, 204 ff.

ACCIUS

169-77

Cicero, *de Nat. Deor.*, III, 26, 68: Quid? ille funestas epulas fratri comparans nonne versat huc et illuc cogitatione rationem? . . . Nec tamen ille ipse est praetereundus—

Atreus

qui non sat habuit coniugem inlexe in stuprum;
de quo recte et verissime loquitur Atreus—

quod re in summa summum esse arbitror 170
periculum, matres coinquinari regias,
contaminari stirpem, admisceri genus.

At id ipsum quam callide, qui regnum adulterio quaereret—

Adde huc quod mihi portento caelestum pater
prodigium misit, regni stabilimen mei,
agnum inter pecudes aurea clarum coma 175
quem clam Thyestem clepere ausum esse e regia;
qua in re adiutricem coniugem cepit sibi.

Videturne summa improbitate usus non sine summa esse ratione?

178

Eur., *Cressae*, 464 N οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν |
αἰσχρόν τε μολθεῖν μὴ θέλειν νεανίαν. Eur., *Thyest.*, 396 N . . .
εἰ δ' ἄτερ πόνων | δοκεῖς ἔσεσθαι, μῶρος εἶ, θνητὸς γεγώς.

Cicero, *pro Planc.*, 24, 59: Haec illi soleo praecipere . . .
quae ille a Iove ortus suis praecipit filiis—

Thyestes

. . . Vigilandum est semper; multae insidiae sunt
bonis.

¹⁷¹ periculum *vel* periculum *cdd.* piaculum Allen

¹⁷² admisceri *cdd.* ac misceri Ribb.

¹⁷³ addle Ribb. addo *cdd.*

¹⁷⁶ quem clam *vel sim.* *cdd.* quondam *cdd.*

¹⁷⁸⁻¹⁸⁰ *trib. Acc.* 'Atr.' Halm

PLAYS

169-77

Atreus on his brother's intrigues with Aerope :

Cicero : Again, when that famous villain is plotting the deadly feast for his brother, does he not turn and reason the plan hither and thither in his thoughts? . . . But we must not pass over Thyestes himself—

Atreus

Who was not satisfied when he allured
My wife into debauchery ;

a sin about which Atreus speaks rightly and with perfect truth—

. . . a thing I hold to be
In matters of high state the height of danger—
When mothers of the royal house are polluted,
Their stock defiled, their lineage confused.

But how cunningly is this very villainy plotted by Thyestes, one who sought to gain the kingdom by adultery—

Thereto withal the lord of heaven by portent
Sent me a prodigy, for my realm a stay,—
A ram of golden fleece among my sheep
Shone brilliant ; him Thyestes durst by stealth
Purloin from out the palace ; and in this deed
He took my wedded queen for his accomplice.

Do you not see that Thyestes practised the greatest dishonour and yet shewed perfect rationality ?

178

Thyestes warns ^a his sons :

Cicero : I am accustomed to warn him in the words with which that descendant of Jupiter warns his sons—

Thyestes

Wide awake a man must always be ; many are the ambushes laid for the good.

^a Sen., 435, 487 ; R., 452.

ACCIUS

Nostis cetera, nonne? ‘Id quod multi invideant.’ Quae scripsit gravis et ingeniosus poeta, scripsit non ut illos regios pueros, qui iam nusquam erant, sed ut nos et nostros liberos ad laborem et ad laudem excitaret.

179-80

Cicero, *pro Sest.*, 48, 102: ‘Multae insidiae sunt bonis’ verissime dictum est, sed—

Id quod multi invideant multique expetant inscitia
est

postulare, nisi laborem summa cum cura ceferas.

Nollem idem alio loco dixisset. . . . ‘Oderint . . . (v. *supra*).

181-2

Nonius, 415, 23: ‘Vesci’ est edere . . . —

Nec cum tyranno quisquam epulandi gratia
accumbat mensam aut eandem vescatur dapem.

183-5

Nonius, 505, 4: ‘Sonere’ . . . —

Chorus

Sed quid tonitru turbida torvo
concussa repente aequora caeli
sensimus sonere?

186

Priscianus, ap. *G.L.*, II, 490, 8: A ‘delino’ delitum . . . —

Nuntius

Epularum fictor, scelerum fratris delitor.

Thes. nov. lat., ap. A. Mai, *Cl. Auct.*, VIII, 178 (. . . delitor); 301 (. . . perlitor).

¹⁸⁰ inquit postulare Cie. postulare si *vulgo*

PLAYS

You all know the rest, don't you? 'What many men do envy,' and so on. This a grave and clever poet wrote, and wrote it to arouse to hard work and renown, not those kings' sons, who after all never lived on earth, but us and our children.

179-80

Cicero also: 'Many are the ambushes laid for the good' (178) is a most true saying. But he states—

. . . To demand is foolishness

What many men do envy, many covet,
Unless you carry out the troublesome task
With greatest diligence.

I could wish he had not said elsewhere . . . 'Let them hate' (168) . . .

181-2

None but Thyestes may sit with Atreus at the feast:

Nonius: 'Vesci' means to eat . . . —

Let none take seat at table with the king
For feasting's sake, or eat of the same banquet
As he.

183-5

The chorus hears thunder which accompanied the turning away of the sun in horror:

Nonius: 'Sonere' . . . —

Chorus

But why perceived we suddenly heaven's plains
Grown stormy, rocking, roaring with grim thunder?

186

A messenger describes the dreadful preparations:

Priscianus: From 'delino' comes 'delitum' . . . —

Messenger

Maker of a feast,
Outblotter of a brother's crimes.

ACCIUS

187-9

Nonius, 210, 37 : 'Lacerti' generis masculini. Neutri
. . . —

Concoquit

partem vapore flammae, veribus in focos
lacerta tribuit.

190

Cicero, *de Off.*, I, 28, 97 : Si Aeacus aut Minos diceret :
'Oderint dum metuant,' aut—

Atreus

Natis sepulchro ipse est parens,

indecorum videretur, quod eos fuisse iustos accepimus. At
Atreo dicente plausus excitantur; est enim digna *persona*
oratio.

191

Cicero, *in Culp. Pison.*, 33, 82 : Quod ad me attinet—

Thyestes

Numquam istam imminuam curam infitiando tibi.

Cp. Ascon., *ad. l.* : Prope notius est quam ut indicandum sit
hunc versum esse L. Acci poetae et dici a Thyeste Atreo.

192-3

Cicero, *de Off.*, III, 28, 102 : Deinde illud etiam apud
Accium—

Thyestes

Fregisti fidem.

¹⁸⁸⁻⁹ veribus i. foco. | l. t. Ribb. t. i. focos | v. l. Ribb.
ed. 3 t. v. l. i. focos *cdd.* lacerta stridunt verubus in
foco Bergk

PLAYS

187-9

Nonius : 'Lacerti,' a term of the masculine gender. Of the neuter . . . —

With the flame's heat he boils a part, the arms
He puts about the hearths on spits.

190

Atræus comments on his brother's condition :

Cicero : If Aæacus or Minos were to say ' Let them hate, so long as they fear ' (168), or—

Atræus

The sons have for their tomb
No other than a parent,

it would appear disgraceful, because tradition tells us that they were righteous. But when Atræus says the words, they excite applause, for the statement is worthy of the character.

191

Cicero : So far as I am concerned—

Thyestes^a

Never will I abate that care within you
By making you denial.

192-3

Bitter words between Thyestes and Atræus :

Cicero : Then even that passage in Accius—

Thyestes

You have broken faith.^b

^a Speaking to Atræus in a play of Accius, according to Asconius on this passage (see opposite). The context is unknown. Some would alter the text of Asconius to *dici ab Atræo Thyesti*. The fr. may belong to *Pelopidae* (pp. 500 ff.).

^b Cp. Sen., 1025.

ACCIUS

Atreus

Neque dedi neque do infideli cuiquam. . . .
quamquam ab impio rege dicitur, luculente tamen dicitur.

Cp. Cic., *op. cit.*, III, 29, 106.

194-5

Nonius, 281, I : 'Dignatus' significat dignus habitus . . . —

Thyestes

Egone Argivum imperium attingam aut Pelopia
digner domo?
Quo me ostendam? Quod templum adeam? Quem
ore funesto adloquar?

196-8

Cicero, *de Orat.*, III, 58, 217 : Aliud vocis genus sibi sumat
iraecundia, acutum, incitatum, crebro incidens—

Thyestes

Ipsus hortatur me frater ut meos malis miser
manderem natos;
et ea quae tu dudum Antoni, protulisti . . . et—

Atreus

Ecquis hoc animadvortet? Vincite!
et Atreus fere totus.

Cp. Cic., *Tusc. Disp.*, IV, 25, 55.

¹⁹⁴ Pelopia Voss. Pelopis *cdd.*

¹⁹⁵ quo *cdd.* quoi Lips

¹⁹⁷ manderem *Erlang. Harl. Palat. al.* mandarem
Ellendt *ex cdd. nonnullis* (*cp. Lucret.*, II, 638) mandem
Lambin.

PLAYS

Atreus

I neither gave nor give it to any faithless man . . .
though it is spoken by an impious king, is nevertheless
splendidly said.

194-5

Thyestes bewails his fate :

Nonius : ' Dignatus ' means held to be ' dignus ' . . . —

Thyestes

Could I—could I so much as lay a hand
On sway imperial o'er the Argives, be
Held worthy of the house of Pelops? Where
May I reveal myself? What shrine may I
Approach? Whom may my mournful mouth
address?

196-8

Cicero : Let wrath claim for itself another kind of voice,
sharp, hurried, using emphasis again and again—^a

Thyestes

Yes, my own brother—he exhorted me
To chew my children with my cursed jaws :

and the words which you quoted not long ago, Antonius . . .
and also—

Atreus

Will some one pay heed to this? Bind ye him!
Yes, and well-nigh the whole of *Atreus* has such examples.

^a *incidens*; or possibly it is *incidens*—'breaking off
abruptly.'

ACCIUS

199-200

Eur., *Hec.*, 592-3 . . . οὐκ οὖν δεινὸν εἰ γῇ μὲν κακὴ
τυχοῦσα καιροῦ θεόθεν εἰς στάχυν φέρει ;

Cicero, *Tusc. Disp.*, II, 5, 13: Ut agri non omnes frugiferi sunt qui coluntur, falsumque illud Acci—

Probac etsi in segetem sunt deteriore datae
fruges, tamen ipsae suapte natura enitent ;

sic animi non omnes culti fructum ferunt.

Cp. Schol. Laur., ad Verg., *G.*, I, 2 (. . . Accius in Atreo).

BACCHAE

201-2

Eur., *B.*, 35-37 καὶ πᾶν τὸ θῆλυ σπέρμα Καδμείων ὅσαι
γυναῖκες ἦσαν, ἐξέμηνα δωμάτων·
ὁμοῦ δὲ Κάδμου παισὶν ἀναμεμιγμέναι,

Nonius, 467, 23 : 'Vagas' pro vagaris . . . Accius Baccheis—

Dionysus

Deinde omnis stirpe cum incluta Cadmeide
vagant matronae percitatae insania,

203

Eur., *B.*, 38 χλωραῖς ὑπ' ἐλάταις ἀνορόφοις ἦνται πέτρας. (vel 217-219)

Macrobius, *S.*, VI, 5, 9 : Silvicolae Fauni . . . (Verg., *Aen.* X, 551 s. Fauno). . . . Accius in Bacchis—

et nunc silvicolae ignota invisentes loca,

²⁰¹ omnis *cdd.* omni Ribb. insania *huc transf.* Mr.
alii alia percitatae tumultu vecordi vagas insania Tur-
pilius Leucadia vultu vecordi vagas insania *cdd.*

PLAYS

199–200

Unplaced fragment :

Cicero : Just as fields which are cultivated are not all fruitful, and that saying of Accius is false—

Good grain, though to a field of poorer kind
’Tis given, yet it grows of its own nature
Into a gleaming crop ;

so not all minds, though cultivated, bear fruit.

THE BACCHANALS ^a

201–2

Prologue : mad wanderings of Agave and others :

Nonius : ‘ Vagas ’ for ‘ vagaris ’ . . . Accius in *The Bacchanals*—

Dionysus ^b

Then roam the matrons one and all
With Cadmus’ stock, his most renowned daughter,
Shocked through and through with madness,

203

Macrobius, misquoting Virgil : ‘ Wood-haunting Fauns ’ ^c
. . . Accius in *The Bacchanals*—

And now wood-haunting, visiting places strange,

^a Based on Euripides’ *Bákchai* ; but Accius departed widely from that poet in the lyric parts.

^b So in Eur., *Bacchae*.

^c Virgil has *Fauno*, not *Fauni*. In the fr. from Accius the speaker is Dionysus, or possibly Pentheus later in the play.

ACCIUS

204-5

Eur., *B.*, 88 s. ? 142; *vel potius* 417 s.

Macrobius, *S.*, VI, 5, 11 : ' Vitisator curvam servans sub imagine falcem ' (Verg., *Aen.*, VII, 179) . . . —

Chorus

O Dionyse

pater optime vitisator Semela genitus, euhie !

206

Eur., *B.*, 127 s., 156.

Nonius, 213, 10 : ' Melos ' . . . masculino . . . —

acricrepantes melos

207-8

Eur., *B.*, 163 ?

Nonius, 489, 4 : ' Fetis ' pro fetibus . . . —

ubi sanctus Cithaeron

frondet viridantibus fetis.

209

Eur., *B.*, 163-5 (152 ?) *vel* 862 s.

Nonius, 342, 24 : ' Modicum ' veteres moderatum et eommodum dici volunt . . . —

Agite modico gradu ! Iacite nisus levis !

²⁰⁵ optime pater Mr.

²⁰⁶ acricrepantes Quieh. acricrepantes Buecheler acris
crepantes Iun. acre c. Scriverius acri crepitantes melo
Mr. acri crepantes *edd.* (crepitantes *Flor.* 1)

PLAYS

204-5

Songs^a of the Bacchanals :

Macrobius, quoting Virgil : ' Vine-sower, that keepest a curved sickle under thine image ' . . . —

Chorus

O Dionysus, dearest lord, vine-sower, born of Semele, o Euhius !

206

Nonius : ' Melos ' . . . in the masculine . . . —

sharp-clangings^b tunes

207-8

Nonius : ' Fetis ' for ' fetibus ' . . . —

where hallowed Cithaeron stands leafy with green growths.

209

Nonius : ' Modicus.' The old writers would have it mean ' moderated ' and ' commodus,' appropriate . . . —

Come ye now ! With a gentle tread ! Trip ye light steps !^c

^a We have no Greek parallels to some of these frs.

^b Or possibly ' brass-clangings,' *aericrepantes* (thus Buecheler, *i.e.* χαλκόκροτα).

^c But the right reading may be *thyrsos* (Bacchic staffs) or the like.

²⁰⁹ iacet et nisus *cdd.* iacite nisus Ribb. nisus iacite S
iacite thyrsos Scriverius i. thyrsus Mr. i. tirsos *coni.*
Ribb. i. thyasos Palmer, *Spic.*

ACCIUS

210

Eur., *B.*, 206–7 οὐ γὰρ διήρηχ' ὁ θεὸς εἴτε τὸν νέον
ἐχρῆν χορεύειν εἴτε τὸν γεραίτερον.

Nonius, 116, 14 : ‘ Grandaevitas ’ . . . —

Teiresias

quia neque vetustas neque mors neque grandaevitas

211–12

Eur., *B.*, 273 οὐκ ἄν δυναίμην μέγεθος ἐξειπεῖν ὅσος
καθ' Ἑλλάδ' ἔσται.

Nonius, 136, 24 : ‘ Magnitate ’ pro magnitudine . . . —

Teiresias

nam neque sat fingi neque dici potest
pro magnitate.

213–14

Eur., *B.*, 306–7 ἔτ' αὐτὸν ὅψει καπὶ Δελφίσις πέτραις
πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα.

(Cp. *B.*, 145 s.).

Nonius, 506, 15 : ‘ Fulgēre ’ correpte pro ‘ fulgēre ’ . . . —

Teiresias

laetum in Parnaso inter pinos tripudiantem in cir-
culis

in ludo atque taedis fulgere.

²¹⁰ mors *cdd.* mos Bothe vetustas moris Usener

²¹¹ nam neque sat Quich. neque sat *ed.* 1480 nam
quae sat *cdd.*

PLAYS

210

Teiresias to Cadmus ; age is no excuse for denying the god his due :

Nonius : ‘ Grandeldership ’ . . . —

Teiresias

because neither old age nor death nor grand-eldership

211-12

Teiresias praises Dionysus :

Nonius : ‘ Magnitate ’ for ‘ magnitudine ’ . . . —

Teiresias

For a man could not invent or say enough
To match his bigness.

213-14

Nonius : ‘ Fulgēre ’ with a short e for ‘ fulgēre ’ . . . —

Teiresias

You will see him glowing in a sport of torches,
Capering happily in ring-dances
Amongst the pines on Parnassus.

²¹⁴ <in> ludo W ludere S ludere, taedis *vel* ludo
ac taedis Bothe ludere . . . (*lac.*) . . . atque t. f. Ribb.
fortasse recte

ACCIUS

215-16

Eur., *B.*, 436 *s.* ὁ θῆρ ὅδ' ἡμῖν πρᾶος οὐδ' ὑπέσπασε
φυγῇ πόδ', ἀλλ' ἔδωκεν οὐκ ἄκων χέρας,

Festus, 226, 34 : ' Ostentum ' non solum pro portento poni solere, sed etiam participialiter . . . testimonio est. . . . Accius in Bacchis—

Satelles

. . . Praesens praesto irridens leniter
nobis stupefactis sese ultro ostentum obtulit.

217

Eur., *B.*, 453 ἀτὰρ τὸ μὲν σῶμ' οὐκ ἄμορφος εἶ, ξένε.

Nonius, 143, 27 : ' Nitiditatem ' pro nitore . . . —

Pentheus

Formae figurae nitiditatem, hospes, geris,

218

Eur., *B.*, 455-6 *s.* πλάκαμός τε γάρ σου ταναὸς οὐ πάλης ὑπο
γένυν παρ' αὐτὴν κεχυμένος

Servius auct., ad *Aen.*, XII, 605 : Bene ' flores ' Accius in Bacchidibus—

nam flori erines video et propexi iacent.

219

Eur., *B.*, 696-8 νεβρίδας δ' ἀνεστείλανθ' ὅσαισιν ἀμμάτων
ξύνδεσμ' ἐλέλυτο, καὶ καταστίκτους δορὰς
ὄφρεσι κατεζώσαντο λιχμῶσιν γένυν.

Nonius, 244, 17 : ' Accommodatum ' dicitur adiunctum
. . . —

Nuntius

Tunc silvestrum exuvias laevo pietas lateri accom-
modant.

Cp. 458, 12.

²¹⁵⁻¹⁶ praesens praesto irridetis nobis stipe ultro o. o. *cd.*
Vat. lat. 3369 (irridetis *Vat. lat.* 1549) *Locus varie suppl. cf.*
Ribb. Trag. Fragm., p. 169 *spatium quatt. litt. post nobis*
indicat cd. Vat. lat. 1547

PLAYS

215-16

Dionysus is brought bound before Pentheus :

Festus : 'Ostentum.' That this is not only used for a 'portent' but even in a participial sense . . . Accius bears witness in *The Bacchanals*—

Satellite

In person then and there he showed himself,
And, smiling gently, of his own free will,
Offered himself to us astonished men.^a

217

Pentheus in mockery praises the captive's looks :

Nonius : 'Nitiditatem' for 'nitore' . . . —

Pentheus

Neatness you bear in form and figure, stranger,

218

Servius (supplemented), on 'floros' in Virgil : 'Floros' fits well . . . Accius in *The Bacchanals*—

For flower-like are your locks of hair, I see,
And they lie forward combed.

219

The Maenads ; how they put on spotted skins :

Nonius : 'Accommodatum' (fitted) is used for 'joined to' . . . —

Messenger

Then to left sides they fitted dappled strippings
Of woodland beasts.

^a It is, however, doubtful what restorations should be made in Festus' text.

²¹⁸ et *cdd.* ut Delrio ei Ribb.

²¹⁹ silvestrum Ribb. silvestrium Onions silvestris
cdd. 244 pecudum *cdd.* 458

ACCIUS

220

Eur., *B.*, 699–700 αἱ δ' ἀγκάλαισι δορκάδ' ἥ σκύμνους λύκων
ἀγρίους ἔχουσαι λευκὸν ἐδίδοσαν γάλα.

Charisius, ap. *G.L.*, I, 203, 10 : 'Indecorabiliter.' Accius in Bacchis—

indecorabiliter alienos alunt.

221

Eur., *B.*, 702–3 ἐπὶ δ' ἔθεντο κισσίνους
στεφάνους δρυὸς τε μίλακός τ' ἀνθ' εσφόρου.

(Cp. *B.*, 104 s.)

Cledonius, ap. *G.L.*, V, 40, 15 : Hic pampinus. Accius in Bacchis—

Deinde ab iugulo pectus glauco pampino obnexae
obtegunt.

222–3

Eur., *B.*, 1061–2 ὄχθον δ' ἐπεμβὰς ἥ 'λάτῃν ὑψαύχενα
(sic Tyrwhitt)
ἴδοιμ' ἄν ὀρθῶς μαινάδων αἰσχροργίαν.

Festus, 456, 8 : <'Stipes' fustis> terrae defixus *****
<Accius> in Bacchis—

ec<quem stipitem abi>egnum aut
al<tum

224

Eur., *B.*, 1144 χωρεῖ δὲ θήρα δυσπότημω γανρουμένη

Nonius, 132, 9 : 'Laetitudine' pro laetitia . . . —

Nuntius

Quanta in venando affecta est laetitudine!

²²¹ obnexae Bothe obnoxae <i>Cled.</i> obtexunt <i>Cled.</i>	obnixae Grotius obtegunt Grotius	obnixum Hagen tegunt Bothe
-------------------------------------------------------------------------------	-------------------------------------	-------------------------------

PLAYS

220

and how they gave suck to animals :

Charisius : ‘ Indecorabiliter.’ Accius in *The Bacchanals*—

Unprettily suckled other creatures’ broods.

221

and wore vine-leaves :

Cledonius : ‘ Pampinus,’ masculine . . . Accius in *The Bacchanals*—

Then, downwards from the throat, their breast
they covered

With clumps of vine-leaves green, entwining them
In front.

222-3

How Pentheus ^a climbed a tree to see the Bacchanals :

Festus : ‘ Stipes ’ is a stock fixed in the earth . . . Accius
in *The Bacchanals*—

any bole of fir or lofty . . .

224

How Agave hunted her own son :

Nonius : ‘ Laetitudine ’ for ‘ laetitia ’ . . . —

Messenger

How great the gladsomeness she felt in hunting!

^a The messenger reports Pentheus’ words.

²²²⁻³ *restit.* Ursin. *ecquem stipitem abiegnum* (-gum *apogr.*
Fest.) *aut alneum* *fortasse* *ec<ce*

ACCIUS

225

Eur., *B.*, 1185 νέος ὁ μόσχος ἄρ|τι γένυν ὑπὸ κόρυθ' ἀπα-
λότρηχα | κατάκομον βάλλει.

Servius auct., ad *Aen.*, XII, 605 : Bene 'floros' . . .

Agave

. . . et lanugo flora nunc demum inrigat.

226

Eur., *B.*, 1267 λαμπρότερος ἢ πρὶν καὶ διυπετέστερος.

Nonius, 144, 8 : 'Nigret,' nigrefit . . . —

Agave

Idem splendet saepe, ast idem nimbis interdum
nigret.

CHRYSIPPUS

We can only guess vaguely possible contexts for the five fragments, which reveal neither which version Accius followed nor what model he chose. Chrysippus, the favourite son of Pelops and the nymph Danaïs (or Axioche), was kidnapped at the Nemean games by King Laius of Thebes (another version makes the kidnapper Theseus), and brought back by Atreus and Thyestes. But Hippodamia, Pelops' wife, fearful lest Chrysippus, instead of her own sons, should receive the

227-8

Festus, 356, 4 : 'Rodus' vel 'raudus' significat rem rudem et imperfectam; nam saxum quoque raudus appellant poetae, ut Accius . . . in Chrysippo—

Neque erat quisquam a telis vacuus, sed uti cui quic-
que obviam

fuerat, ita ferrum alius, alius saxi raudus miserat.

²²⁵ et *cd.* ei Ribb.

²²⁶ Bacchis idem splendet Mereier Bacchis sole s. Bothe
baccidem (*vel* bacch-) s. *cdd.*

²²⁷ erat *add.* O. Mr. cui quicque Ribb. quid cuique
Lindemann cui quid O. Mr. cuique *cd.*

PLAYS

225

Agave holding her son's severed head :

Servius (supplemented) on 'floros' in Virgil: 'Floros' fits well . . . —

Agave

And only now

The flower-like down streams over it.^a

226

Agave is brought halfway back to her senses by Caulmus ; she cannot see plainly yet :

Nonius: 'Blackens,' becomes black . . . —

Agave

Often ^b it's bright, but now and then it blackens
With thunderclouds besides.

CHRYSIPPUS

kingdom, and having failed to persuade Atreus and Thyestes to slay him, wounded Chrysippus at night with Laius' sword, which she left in the wound. Chrysippus told the truth before he died, and Pelops exiled Hippodamia. In another version, Chrysippus having been killed by Atreus and Thyestes, Hippodamia was accused by Pelops and took her own life. Apollod., III, 5, 5; Hygin., *Fab.*, 271; R., 444.

227-8

Description of the kidnapping of Chrysippus ? :

Festus: 'Rodus' or 'raudus' means a 'rude' or unperfected thing; for even a stone is called 'raudus' by the poets; for example, Accius . . . in *Chrysippus*—

Nor was any empty-handed

Of missiles, but, as each thing met his grasp,

So one hurled iron, one a lump of stone.

^a She thinks that she is holding the head of a lion's cub.

^b *sc.* the ether.

²²⁸ ita *add.* Ribb. alius alius O. Mr. alius *cd.* saxi
(*vel* saxeum) raudus sumpserat O. Mr. saxio rudem *cd.*

ACCIUS

229-30

Nonius, 475, 20 : 'Partiret' pro partiretur . . . Accius Chrysippo—

aeternabilem

divitiam partissent.

231

Festus, 435, 30 : 'Superescit' significat supererit . . . —
 Quin si hinc superescit Spartam atque Amyclas
 tradam ego.

232

Nonius, 153, 33 : 'Pigrare,' retinere . . . —
 Melius pigrasse quam properavisse est nefas.

233

Nonius, 261, 11 : 'Cernere,' audire . . . —

Pelops

Quid agam? Vox illius est.

?

Certe id quidem omnes cernimus.

²²⁹ aeternabilem *cdd.* alternabilem Ribb.
²³¹ quin si hic W quin si Ursinus quin hic si Linde-
 mann *alii alia* quin hinc *cl.* tradam Lindemann,
 ego Mr. trado *cl.*
²³² quam *cdd.* quamde Bothe quoniam *vel* quando
 Mr. properavisse Linds. properasse *cdd.*
²³³ illiust Ritschl id quidem *cdd.* idem Ribb.

PLAYS

229-30

Hippodamia wants Atreus and Thyestes to share Pelops' wealth?

Nonius: 'Partiret' for 'partiretur' . . . Accius in *Chrysippus*—

everlasting wealth they would have shared.

231

Pelops referring to Chrysippus?

Festus: 'Superescit' means 'super erit' . . . —

But if he hence survives, I will surrender
Both Sparta and Amyclae.

232

Nonius: 'Pigrare' (slacken), to hold back . . . —

Better it is to have slackened than to have
hastened a wicked act.^a

233

Chrysippus, wounded to death, is about to tell the truth:^b

Nonius: 'Cernere' (perceive), to hear . . . —

Pelops

What should I do? It is his voice.

?

Indeed,

So much at least we all perceive.

^a But both verbs may be intransitive: 'Better it is that sin should have slackened than hastened.'

^b See notice, pp. 402-3.

ACCIUS

CLYTAEMNESTRA

On the supposed identification of this play with *Aegisthus* by the same author, cf. p. 328. Apparently Accius did not follow Aeschylus, but the story told in Hygin., *Fab.*, 117: Clytaemnestra was incited by Oeax, Palamedes' brother, against her husband on his return from Troy. Oeax had told her that Cassandra was Agamemnon's concubine as well as

234

Nonius, 521, 24: 'Compotem' bonae rei solum dici existimatur, cum etiam in mala re positum sit. Accius Clytaemnestra—

Cassandra

Cur me miseram inridet, magnis compotem et multis malis?

235-6

Nonius, 178, 7: 'Tetinerit' pro 'tenuerit' . . . —
. . . ut quae tum absentem rebus dubiis coniugem tetinerit, nunc prodat ultorem.

237

Aesch., *Ag.*, 649 s. Hom., *Od.*, V, 293 s.; IX, 66-9.

Servius auct., ad *Aen.*, I, 88: 'Eripiunt subito nubes (caelumque diemque | Teucrorum ex oculis).' 'Eripiunt,' id est abstollunt. Accius in Clytaemnestra—

Deum regnator nocte caeca caelum e conspectu abstulit.

238

Aesch., *Ag.*, 654 s.

Nonius, 488, 10: 'Flucti' pro fluctus . . . —

Flucti innisericordes iacere, taetra ad saxa adlidere.

^a sc. of the wrongs done by Troy?

PLAYS

CLYTAEMNESTRA

his captive, and so she plotted with Aegisthus to murder both, and performed the deed while Agamemnon was sacrificing. It was intended to murder Orestes as well, but Electra removed him and sent him to Strophius (brother-in-law of Agamemnon) in Phocis. Cf. Ribb., 460 ff.

234

Cassandra complains of Clytaemnestra's insults :

Nonius : ' Compos.' A term which is believed to be used only in the sense of sharing in a good thing, whereas it occurs where it applies even to a bad one. Accius in *Clytaemnestra*—

Cassandra

Why does she jeer at me, unhappy woman,
Partaker in many great misfortunes?

235-6

She protests against Clytaemnestra's plot :

Nonius : ' Tetinerit ' for ' tenuerit ' . . . —

As one who held him as her husband then,
When he was absent and affairs were doubtful,
But now betrays him when he's an avenger.^a

237

A herald (as in Aeschylus), or Agamemnon tells of the storm which scattered the Greeks on returning from Troy :

Servius (supplemented), on ' Clouds sweep away sky and daylight from the eyes of the Teucrians ' in Virgil : ' Eripiunt,' that is take away. Accius in *Clytaemnestra*—

The monarch of the gods withdrew from view
The sky in blinding night.

238

Nonius : ' Flucti,' nom. pl., for ' fluctus ' . . . —

Merciless billows
Did toss them, dash them on to hideous rocks.

ACCIUS

239-40

Cicero, *Topic.*, 16, 61 : . . . At cum in Aiakis navem—

crispisulcans igneum

fulmen

iniectum est, inflammatur navis necessario.

241-2

Servius auct, ad *Aen.*, I, 44 (. . . 'transfixo pectore' . . .): Qui legunt pectore, de Accio translatus affirmant, qui ait in Clytaemnestra de Aiace—

in pectore

fulmen incohatum flammam ostentabat Iovis. . . .

Cicero, *ad Fam.*, VII, 1, 2 : Omnino, si quaeris, ludi adparatissimi, sed non tui stomachi. . . . Quid enim delectationis habent sescenti muli in Clytaemnestra ?

243

Aesch., *Ag.*, 1323 s. ?

Nonius, 226, 10 : 'Servitus' generis feminini. Neutri . . . —

Cassandra

Scibam hanc mihi supremam lucem et servi finem dari.

244

Priscianus, ap. *Gl.*, II, 473, 22 : Haec . . . ipsa . . . secundum tertiam vetustissimi protulisse inveniuntur coniugationem. . . . Accius in Clytaemnestra—

. . . Sed valvae resonunt regiae.

²⁴¹⁻² in pectore *Serv. auct. seclud.* in Ribb. fulmen i. f. *Serv. auct. var. mutant docti*

^a Comparison with the next fr. suggests Accius in this play. R., 463.

PLAYS

239-40

How Ajax, son of Oileus, was struck by lightning :

Cicero : . . . But when—

A crinkle-furrowing fiery lightning-flash ^a

has been cast on Ajax's ship, the ship is necessarily set ablaze.

241-2

Servius (supplemented), on 'transfixo pectore' in Virgil : Those who read 'pectore' affirm that it is taken from Accius, who says of Ajax in *Clytaemnestra*—

The half-formed flash of Jupiter revealed

A flame upon his breast.^b

Triumphant arrival of Agamemnon :

Cicero : The games,^c if you want to know, were altogether most elaborate, but not to your taste. . . . For what delight is there in the sight of six hundred mules, in *Clytaemnestra* ?

243

Cassandra just before her death :

Nonius : 'Servitus,' of the feminine gender. Neuter . . . —

Cassandra

I always knew this was the day ordained

To be my last, the end of slavery.

244

Just after the murders ? :

Priscianus : The oldest writers are found to have inflected these same verbs (*sc. verbs in -are with perfect in -ui*) according to the third conjugation. . . . Accius in *Clytaemnestra*—

But the doors of the palace resound.

^b It may be that there is a play on words here and that the lightning left on Ajax's breast a mark like the flower called 'Jupiter's fire' (Pliny, XXVII, 44). The fr. was apparently part of a dialogue following the narrative in a different metre.

^c Of the year 55, at the dedication of Pompey's theatre.

ACCIUS

245

Nonius, 124, 36: 'Incilare' est inerepare vel inprobare
 . . . —

Clytaemnestra

Matrem ob iure factum incilas, genitorem iniustum
 adprobas.

246

Nonius, 219, 14: 'Pigret' . . . —
 . . . Omnes gaudent facere recte, mali pigrent.

247

Donatus, ad Ter., *Adelph.*, V, 4, 17: 'Potitur' accusativo
 casu. . . . Accius in Clytaemnestra—

Serenas potiuntur plagas.

DEIPHOBUS

248-9

Nonius, 534, 1: 'Lembus,' navicula brevis piscatoria.
 Accius Deiphobo—

Piscator

eo ante noctem hesterna retia ut proveherem et sta-
 tuerem

forte aliquanto solito lembo sum progressus longius.

²⁴⁶ omnes se gaudent Ribb. *qui et non omnes g. con.*
 omnes g. *cdl.* mali *cdl.* male *ed. princ.*

²⁴⁷ serenas Buecheler (*vel superas vel astriferas*) feras
ed. princ. seras *ed. Ven.* siras *ed.*

²⁴⁸ noctem *ed. 1471* nocte *cdl.* hesterna Scriverius
 extenta *vel* extremam Bothe extrema Iun. ex terra
 Grotius externa *cdl.*

^a I keep the reading of the MSS., but *male* may be right.

PLAYS

245

Dispute between Clytaemnestra and Electra :

Nonius : ' Incilare ' means to noise at or blame. . . . —

Clytaemnestra

Your mother for a righteous deed you blame ;
Your father, all unrighteous, you acclaim.

Unplaced fragments :

246

Nonius : ' Pigret ' . . . —

All men take joy in doing right, the base ^a
Are slack in doing it.

247

Donatus, on ' potitur ' in Terence : ' Potitur ' with the accusative case . . . Accius in *Clytaemnestra*—

Regions calm and bright they do possess.

DEIPHOBUS ^b

248-9

A fisherman describes how he found Sino the Greek hidden :

Nonius : ' Lembus,' a very small fishing-boat. Accius in *Deiphobus*—

Fisherman

. . . That thither I might bring
Before the night my nets of yesterday,
And spread them there, it chanced that in my
wherry
I sailed a little farther than my wont.

^b Although the model is unknown, the theme would be the capture of Troy by the ruse of the wooden horse, and the scene possibly the house of Deiphobus. R., 410-411. The play possibly included the death of Deiphobus at the hands of Helen, Palamedes, or Menelaus.

ACCIUS

250

Priscianus, ap. *G.L.*, II, 469, 12 : ‘ Nexo ’ quoque nexas vel nexis . . . nexui. . . . Accius in Deiphobo—

Nos continuo ferrum eripimus, manibus manicas neximus.

Cp. Priscian., ap. *G.L.*, II, 538, 15; Eutyech., ap. *G.L.*, V, 485, 17.

251

Servius auct., ad *Aen.*, II, 17 : Accius in Deiphobo inscriptum dicit (*sc.* equum)—

. . . ‘ Minervae donum armipotenti abeuntes Danai dicant.’

252-3

Nonius, 314, 18 : ‘ Grave ’ multum significare veteres probant. . . .—

. . . at infando homine gnato Laerta,
Ithacensi exsule
qui neque amiceo amicus unquam gravis neque hosti
hostis fuit.

254-5

Nonius, 138, 30 : ‘ Mertaret,’ mergeret . . . —
vel hic qui me aperte effrenata impudentia
praesentem praesens dictis mertare institit.

²⁵⁰ manibus Ribb. omnibus *cdd.* *Prisc.*, 469, 538 *Eut. Vindob.*, *Mon.* (omnibus manibus *m. cdd. Par. Teg. Eut. omnes Erl.*, 1 *Prisc.* 538)

²⁵¹ <deae> Minervae Ribb. abeuntes Danai Bergk
Danaï a. *cdd.*

PLAYS

250

Priscianus: 'Nexo' also has 2nd person singular 'nexas' or 'nexis,' . . . perfect 'nexui'. . . . Accius in *Deiphobus* has 'neximus'—

We forthwith tore the sword from him, and tied
His hands together with handcuffs.

251

The inscription on the wooden horse :

Servius (supplemented), on the wooden horse in Virgil: Accius in *Deiphobus* says the horse had this inscription on it—

'To Minerva, mighty in arms, a gift dedicated by
the Danai as they depart.'

252-3

Bitter words about Ulysses :

Nonius: 'Grave' (weighty, important, earnest). The old writers prove that this word means 'much' . . . —

But a man unspeakable, Laertes' son,
Rover from Ithaca, who has never been
An earnest friend to friend, or foe to foe.

254-5

Nonius: 'Mertaret,' the same as 'mergeret' . . . —

. . . or he there who openly
With shamelessness unbridled, face to face,
Sets out to drown me in a flood of words.

²⁵² at *cdd.* aut ab Onions aut Ribb. infando
cdd. infandod Ribb. (*qui et infando homone coni.*)

ACCIIUS

DIOMEDES

Of the various stories told of Diomedes, both by Homer and in traditions preserved by other writers, the extant fragments suggest a set of traditions according to which Diomedes, just after the expedition of the Epigoni, returned with Alemaeon

256-7

Nonius, 292, 7 : ' Exanclare ' etiam significat perpeti. . . .
Accius Diomede—

Fere exanclavimus
tyranni saevum ingenium atque execrabile.

258-9

Nonius, 322, 14 : ' Insolens ' rursum non solens . . . —

Oeneus

Ita et fletu et tenebris obstinatus speciem amisi
luminis
conspiciendi insolentia.

260

Nonius, 522, 17 : ' Apud, ' ad . . . Error consuetudinis apud pro in utitur. Itaque vitiose dicimus, cum nos ' in foro ' fuisse dicamus, ' apud ' aut ' ad ' forum fuisse, cum apud ' iuxta ' significet . . . (522, 29) . . . —

Diomedes

Adsum apud te, genitor.

²⁵⁸ et fletu Scriverius fletu Gulielmus effletu *cdd.*

PLAYS

DIOMEDES

to Aetolia in order to help his grandfather Oeneus, who had been deprived of his kingdom at Calydon by his nephews, sons of Agrius, who was now king. Diomedes freed Oeneus from the power of these enemies and slew them.

256-7

The cruel tyranny of Agrius :

Nonius: 'Exanclare' (drain out, suffer to the end) also means to endure. . . . Accius in *Diomedes*—

We've almost drained the dregs in sufferance
Of the king's cruel and cursed disposition.

258-9

Oeneus in prison :

Nonius: 'Insolens' also means 'non solens' . . . —

Oeneus

Held steadfast thus in grief and dark, I lost
The light of eyesight through disuse of vision.

260

His grandson Diomedes, who is there in secret, speaks to him :

Nonius: 'Apud,' 'to.' . . . It is an error of customary usage to employ 'apud' for 'in.' Thus we are faulty in our diction, when, in stating that we have been 'in foro,' we say that we were 'apud' or 'ad forum,' since 'apud' means 'near to' . . . —

Diomedes

Here am I, next to you, father.^a

^a Affectionately said for 'grandfather.'

ACCIUS

261

Festus, 194, 9 :—

Ogygia moenia

Accius in Diomede appellans significat Thebas, quia eam urbem Ogygus condidisse traditur.

262

Nonius, 89, 12 : ‘ Celebrescat ’ . . . —
et qualis fuerit, fama celebrescat tua.

263

Nonius, 341, 17 : ‘ Locum ’ decus significare vult Accius Diomede—

Non genus virum ornat, generis vir fortis loco.

264–5

Nonius, 351, 20 : ‘ Nobilis ’ dicitur et notus . . . —

Diomedes

. . . ergo me Argos referam, nam hic sum gnobilis
ne cui cognoscar noto.

Cp. Fest., 186, 22 (‘ nobilem ’ . . . et per g litteram ut Accius).

²⁶³	generis Mercier	generi <i>cdd.</i>	
²⁶⁴	ergo me <i>Fest.</i>	me <i>Non.</i>	nobilis <i>Non.</i> , <i>scd v. Fest.</i>

^a But the meaning is not clear; *fama* and *tua* may be nominatives.

PLAYS

261

He tells of the expedition of the Seven against Thebes :

Festus : By calling ramparts—
ramparts of Ogygus

Accius in *Diomedes* means Thebes, because that is the city which, according to tradition, was founded by Ogygus.

262

and exploits there :

Nonius : ‘ Celebrescat ’ . . . —

and such as it will be, let it be through your renown that he is made illustrious.^a

263

Diomedes ? on high birth :

Nonius : ‘ *Locus.* ’ Accius in *Diomedes* would have this mean honour—

. . . It is not birth adorns a man ;

A man’s not brave by high estate of birth.^b

264-5

He will return to Argos :

Nonius : ‘ *Nobilis* ’ is also used for ‘ *notus* ’ . . . —

Diomedes

Then I’ll betake myself again to Argos,
Lest I be recognised by one who is known
To me. For here I’m notable.

^b I accept *generis* (thus Mercier) and carry on the *non* with *fortis*. But *generi* (cdd.) may be right ; and Nonius perhaps just completes the line, but not the sense. Or *virum* may be genitive plural : ‘ A brave hero does not adorn the breed of heroes by estate of breeding.’ ‘ A warrior brave by high estate of breeding is no adornment to the breed of warriors.’

ACCIUS

266

Nonius, 238, 5 : ' Adtendere ' est intendere . . . —
Simul aurem adtendo ut quirem exaudire amplius.

267-8

Nonius, 238, 18 : ' Adtendere ' . . . —
Si umquam praepediar, gnate puer, ne adtenderis
petere a me id quod nefas sit concedi tibi.

269

Nonius, 470, 29 : ' Largi ' pro largire . . . —
benigne et pro beneficio largi atque ampliter.
Cp. Non., 511, 26.

270

Nonius, 181, 14 : ' Tarditudinem ' et ' tarditiem ' pro
tarditate . . . —
Multa amittuntur tarditie et socordia.

271

Nonius, 159, 5 : ' Pecua ' et ' peeuda ' ita ut pecora veteres
dixerunt . . . —
passimque praedam pecua vallebant agris.

²⁶⁷ si umquam <i>edd.</i> praepediar <i>Bern.</i> 347 perpellar Mr. grate Bothe <i>edd.</i> tu Grotius ²⁶⁹ et <i>edd.</i> 470, 511 ²⁷⁰ tarditie <i>ed.</i> 1476	numquam Mr. perpediar <i>rell.</i> perpetiar Grotius quare Ribb. grato <i>vel</i> gnato <i>edd.</i> impune <i>coni.</i> Linds. ei Gulielmus tarditia <i>edd.</i>	linguam Ribb. praepedior Ribb. gnate Grotius puer
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PLAYS

Unplaced fragments :

266

Nonius : ' Adtendere ' means ' intendere ' . . . —

At the same time I bent an ear to him,
So that I could hear more.

267-8

Nonius : ' Adtendere ' . . . —

If ever I should be embarrassed, son,
You must not strive, dear boy, to beg of me
What it would be a wrong to grant you.

269

Thanks to Jupiter ? :

Nonius : ' Largi ' for ' largire ' . . . —

Let your bestowal be most plentiful,
Kindly, and of a piece with kindness rendered.

270

Slowness condemned :

Nonius : ' Tarditudo ' and ' tardities ' for ' tarditas ' . . . —

Many things men let go through tardiness
And witlessness.

271

flocks :

Nonius : ' Pecua ' and ' pecuda ' are terms used by the old writers in the same way as ' pecora. ' . . . —

They all about the fields were walling ^a in
The flocks that were the spoil.

^a *vallebant* is apparently right ; the word occurs here only.

²⁷¹ praedam pecua avellebant *coni.* Buecheler praeda
pecua vellebant *Lu.* vallebant *G.* balabant *Ald.*

ACCIUS

EPIGONI

This play on the sons of the Seven who went against Thebes was based as Cicero shows (*de Opt. Gen. Or.*, 6, 18) on Sophocles, whose *Ἐπίγονοι* was a famous play, and not on Aeschylus' *Ἐπίγονοι*. Scene: in front of Alcmaeon's house in Argos; R., 487 ff. The play seems to me to fall into two parts: (A) Before the expedition of the Epigoni (lines 272-83); (B) After the capture of Thebes by them (lines 284-93).

Amphiarus of Argos was convinced that if he joined the expedition of the Seven against Thebes, he would meet his death. His wife Eriphyle, bribed by Polyneices with the gift of Harmonia's necklace, persuaded Amphiarus to go. Before he went, he enjoined his sons Alcmaeon and Amphiloehus to avenge his death by slaying Eriphyle and undertaking a second expedition against Thebes. The first expe-

272-3

Nonius, 159, 38: 'Porcet' significat prohibet . . . Accius Epigonis—

. . . Quibus oculis quisquam nostrum poterit illorum
optui
vultus, quos iam ab armis anni porcent?

274

Nonius, 426, 25: 'Animus' et 'anima' hoc distant: animus est quo sapimus, anima qua vivimus . . . —

Sapimus animo, fruimur anima; sine animo anima
est debilis.

Non., 159: Epigonis Iun.
egones *Lu.*

Erigona Ald. ligones *G.*

Non., 426: Epigonis Bothe
edd.

Erigona Mercier epigone

PLAYS

THE AFTER-BORN

dition failed, and Amphiaraus miraculously disappeared. When the sons of the Seven prepared the second expedition in order to avenge their fathers, they chose Alcmaeon to be their leader; he, however, hesitated, not having killed his mother Eriphyle. But she, now possessing Harmonia's 'peplus' besides the necklace, persuaded him to go. After the fall of Thebes (so Apoll., III, 86; another version, followed by Ribbeck, makes Alcmaeon kill his mother before the second expedition), Alcmaeon, having discovered the reason why she had induced him to take part in the expedition, slew her with the help of his brother Amphilochus, was afflicted with madness, and became an exile. (See the plays *Alcmeo* and *Alphesiboea*, pp. 332 ff.)

272-3

Thersander, spokesman of the After-Born, pleads for a second expedition against Thebes ? : ^a

Nonius : ' Porcet ' (keep back) means prevents . . . Accius in *The After-Born*—

How shall the eyes of any one of us,
Whom now at last our years keep back from
warfare,
Be able to look those men in the face ?

274

From the same speech ? :

Nonius : ' Animus ' and ' anima ' differ in this : ' animus ' is that through which we have intelligence, ' anima ' is that by which we live . . . —

Intelligence is ours through the mind ;
Enjoyment, in our breath ^b ; when mind is absent,
Breath is a thing enfeebled.

^a R., 489. The speaker might be Adrastus.

^b *sc.* of life.

ACCIUS

275

Nonius, 230, 17 : 'Vulgus' . . . masculino . . . —

Et nonne Argivos fremere bellum et velle vim vulgum
vides ?

276

Nonius, 226, 22 : 'Stupiditatem.' Accius Epigonis—
ita inperitus stupiditate erumpit se, impos consili.

277-9

Charisius, ap. *G.L.*, I, 288, 15 : Saturnii . . . in tragoediis
non nunquam incidere veteribus solent ut Ennii Aciiue . . .
ex Epigonis . . . —

Sed iam Amphilocum huc vadere cerno et
nobis datur bona pausa loquendi
tempusque in castra revorti.

Cp. Non., 158, 6.

280

Nonius, 20, 7 : 'Clepere' est furari . . . —

eaque ivi hoc causa ut nequis nostra verba cleperet
auribus.

Non., 226 : Epigonis Bothe Erigona Mercier acpi-
gona *cdl.*

²⁸⁰ ivi hoc (= huc) Buecheler hoc Mercier ut hoc
cdl. *seclud* ut Iun. ut ne Mercier aut ne *cdl.*
verba c. a. Voss. auribus v. c. *cdl.* fortasse recte

PLAYS

275

The Argives demand the expedition :

Nonius : 'Vulgus' . . . in the masculine . . . —

And see you not the Argives roaring 'war!
The rabble too all ravening for riot ?

276

Alcmaeon is not decided, and scorns Thersander's advice :

Nonius : 'Stupiditas.' Used by Accius in *The After-Born*—^a

Thus bursts he out, a blunderer in stupidity.
A master of no counsel.

277-9

Approach of Amphiloehus :

Charisius : . . . Saturnian rhythms are sometimes found to turn up in archaic tragedies, for example of Ennius and Accius . . . from *The After-Born* ^b . . . —

But now I see Amphiloehus coming hither;
And so is given us a welcome pause
In parley, and time to return to camp.

280

Secret discussion between Alcmaeon and his brother Amphiloehus ? :

Nonius : 'Clepere' (steal) means to filch . . . —

This too is the reason for my coming hither—
That no man's ears should steal our words.

^a Or possibly *Erigona*. See opposite.

^b The metre here is *anapaestic*, and it is foolish to try to read the lines as Saturnians.

ACCIUS

281·

Soph., *Epig.* 196 (Pearson) Πῶς οὖν μάχωμαι θνητὸς ὦν
θείᾳ τύχῃ;

Nonius, 185, 18: 'Ullo' pro ultus fuero . . . —

Alcmeo

qui nisi genitorem ullo, nullum meis dat finem
miseriis.

282-3

Nonius, 153, 33: 'Pigrare,' retinere . . . —

Fateor; sed cur proferre haec pigrem aut huius
dubitum parcere
capiti?

284-5

Charisius, ap. *G.L.*, I, 288, 15: Saturnii . . . in tragoediis
non numquam incidere veteribus solent . . . —

Eriphyle

Quid istuc, gnata unica, est, Demonassa, obsecro,
quod me . . . expetens timidam e tecto excies?

286

Nonius, 16, 1: 'Expectorare' est extra pectus eicere . . . —
. . . Eloquere propere ac pavorem hunc meum
expectora.

²⁸¹ ullo *cdd.* (genitores nullo *Lu.* 1), *item in lemm.* ulso
Voss.

²⁸² proferre *Flor.* 3 propter te *Lu.* proterre *Harl.* 2
sed propter cur repigrem *G.* propter te *rell.*

²⁸⁵ quod me ***** go expetens *cdd.* (meeumago *vel*
meamago *Nap.*?) me subito *coni.* Keil quod
Alcumaeo vel q. m. Alcmæo Bergk me hac voce *Ribb. ed.* 3

²⁸⁶ propere *Iun.* proprie *cdd.* pavorem h. m. *cdd.*
m. h. p. Voss. mi h. p. Bothe *cretic. constit.* Buecheler

PLAYS

281

Alcmaeon tells his brother how Apollo demanded that he should slay his mother Eriphyle :

Nonius : ‘ Ullo ’ ^a for ‘ ultus fuero ’ . . . —

Alcmaeon

Who grants no ending to my sad misfortunes
Unless I avenge my father.

282-3

Amphilochus is minded to defend his mother ? :

Nonius : ‘ Pigrare ’ (slacken) to hold back . . . —

I do confess it ; but why should I slacken
The advancement ^b of this plan, and hesitate
To spare this person’s life ?

284-5

Demonassa, knowing Eriphyle’s peril, has called her out of doors :

Charisius : . . . Saturnian rhythms ^c are sometimes found to turn up in archaic tragedies . . . —

Eriphyle

Pray why then, Demonassa, only daughter,
Is this that in an urgent cry to me
You call me thus affrighted from the house ?

286

Nonius : ‘ Expectorare ’ means to ‘ get off the chest,’ ‘ pectus ’ . . . —

Speak you out quickly and unbosom me
Of this my dread.

^a But *ulso* (Vossius) may be right.

^b Or, ‘ put off, postpone the plan ’ ; or, ‘ falter in bringing forward these my thoughts.’

^c In the fr. which follows the metre is *cretic* ; see note on 277-9.

ACCIUS

287

Nonius, 200, 16 : 'Collus' masculino . . . —

Alcmeo

. . . Quid cesso ire ad eam? Em praesto est; camo
collum gravem!

288

Nonius, 472, 17 : 'Moderant' pro moderantur . . . —

Eriphyle

Viden ut te inpietas stimulat nec moderat metus?

289

Nonius, 75, 25 : 'Attigat,' contingat . . . —

Age age amolire! Amitte! Cave vestem attigas!

290

Nonius, 398, 19 : 'Supplicium' rursus supplicatio . . .
Accius Epigonis—

Alcmeo

Nunc pergam ut suppliciis placans caelitum aras
expleam.

²⁸⁷ <sed> quid Ribb. camo <vide> collum Ribb.

Non., 398 : Epigonis *Ald.* Erigona Mercier epigono
cdd. (epigona *G.*)

^a To this part of the play may belong *Tusc. Disp.*, II, 25, 60 : *Aulisne haec, Amphiaræ, sub terram abdite*. But Cicero appears to translate Sophocles; cf. *R.*, 492.

^b This fr. should perhaps be followed by the single fr. from *Eriphyle*—see pp. 438-9, *R.*, 493-4.

PLAYS

287

Alcmaeon sees Eriphyle decked with the necklace with which she was bribed : ^a

Nonius : ' Collus ' in the masculine . . . —

Alcmaeon

I'll not

Delay to approach her. See ! She is at hand.
How heavy with the neck-band is her throat ! ^b

288

Eriphyle appeals to Alcmaeon as a son :

Nonius : ' Moderant ' for ' moderantur ' . . . —

Eriphyle

See you ! How that disloyalty spurs you on,
And fear restrains you not !

289

and tries to keep him off :

Nonius : ' Attigat,' touch . . . —

Don't ! Don't ! Get you away ! Let go ! Best
not touch the robe ! ^c

290

After the murder of Eriphyle and a bitter quarrel with his brother Adrastus, Alcmaeon decides to make sacrifice in expiation :

Nonius : ' Supplicium ' (act of worship) again means supplication . . . Accius in *The After-Born*—

Alcmaeon

Now will I proceed

To load the altars of the heavenly gods,
Appeasing them with worship.

^c She probably means Harmonia's *peplus*, which Alcmaeon tries to tear away.

ACCIUS

291-3

Nonius, 342, 6 : ' Mactare ' malo adficere significat . . .
Accius Epigonis—

Maneas, adsis ?

An te exilio mactem Pelopis
ex terris ?

294

Nonius, 191, 31 : ' Amnem ' . . . feminino . . . —
apud abundantem antiquam amnem et rapidas undas
Inachi.

EPINAUSIMACHE

Whatever the model may have been (a play by Aeschylus ?),
the material for this drama is found in the *Iliad*, particularly
Books XIII-XV. R., 355 ff. But Accius introduced events
which are adapted from other books of the *Iliad* (cp. lines 308-

295

Nonius, 233, 19 : ' Anima ' iterum significat iracundiam vel
furorem, unde et animosi dicuntur iracundi . . . Accius . . .
Epinausimache—

Achilles

ut nunc, cum animatus iero, satis armatus sum.

296

Nonius, 256, 36 : ' Comparare ' iterum aestimare . . . —
Proin tu id cui fiat, non qui facias compara.

²⁹¹⁻³ maneas *e.q.s.* Linds. maneas adhis an te exilio macte
pelopis externis *cdd.* maneas, adis Mr. ad Glisantem
Bergk maneas Argis an te e. mactem Buecheler
maneas : alios autem mactō Bothe maneas, adsis autem,
exilio macte ex terris Pelopiis Ribb., *ed.* 3 ex terminis S

PLAYS

291-3

He becomes frenzied by a Fury. A seer tells him to leave the land ? :

Nonius : ' Mactare ' means to afflict with evil . . . —

Would ^a you stay ? Still would be here ? Must I curse you with banishment from Pelops' lands ?

Unplaced :

294

Nonius : ' Amnis ' . . . in the feminine . . . —

Near by the plenteous-flowing olden stream
And waters swift of Inachus.

THE BATTLE AT THE SHIPS

11), and we can trace a certain development of the character of Antilochus (? cp. *Myrmidones*, pp. 480-1) which is not found in Homer at all. Μάχη ἐπὶ ταῖς ναυσὶν was the title of the XIIIth book of the *Iliad*.

295

Achilles is impatient to avenge the death of Patroclus :

Nonius : ' Anima ' again means anger or rage, whence ' animosi ' is a term applied to wrathful persons . . . Accius . . . in *The Battle at the Ships*—

Achilles

As now, when I shall go with wrath well warmed
I am well armed enough.

296

Patroclus must fill Achilles' thoughts :

Nonius : ' Comparare ' again means to estimate . . . —

You must then estimate for whom 'tis done,
Not how you are to do it.

^a The beginning of this fr. is very uncertain.

ACCIUS

297-8

Nonius, 485, 13 : 'Exerciti' vel 'exercituis' pro exercitus . . . —

At contra quantum obfueris, si victus sies,
considera et quo revoces summam exerciti.

299-300

Nonius, 158, 3 : 'Paenitutum' . . . —

Quod si procedit, neque te neque quemquam arbitror
tuac paenitutum laudis, quam ut serves vide.

301

Nonius, 519, 1 : Veterum memorabilis scientia paucorum
numerus pro bonis ponebat, multos contra malos appella-
bant . . . —

Achilles

probis probatum potius quam multis fore.

302

Nonius, 9, 16 : 'Mutus' onomatopoeia est incertae vocis,
quasi mugitus . . . —

Achilles

item ac maestitiam mutam infantum quadrupedum

303

Nonius, 110, 32 : 'Fligi,' adfligi . . . —

nec perdolescit fligi socios, morte campos contegi?

²⁹⁷ at <i>add.</i> Ribb.	et Scriverius	contra tu Mr.
obfuerit <i>con.</i> Ribb., <i>ed.</i> 3		

³⁰¹ probatum <i>cdd.</i>	probatus Lips	fore <i>ed.</i> 1480
forem <i>cdd.</i>		

^a Or possibly Phoenix.

^b Or 'our whole army.'

^c Not, apparently, of 'crawling infants.'

PLAYS

297-8

Antilochus ? ^a tries to curb Achilles' impatience :

Nonius : ' Exerciti ' and ' exercituis ' for ' exercitus ' . . . —

But ponder how much damage you have done,
And to what point of hazard you may bring
Our army's interests ^b if you are conquered.

299-300

Nonius : ' Paenitutum ' . . . —

But if this goes aright, not you, I think,
Nor any man the homage will resent
That will be yours ; see then that you maintain it.

301

From Achilles' reply :

Nonius : The old writers in their memorable wisdom put the expression ' the few ' (in number) for ' the good,' and on the other hand they used ' the many ' as a term for ' the bad ' . . . —

Achilles

That by the honourable I'll be honoured
Rather than by the many.

302

The grief of Patroclus' horses at his death :

Nonius : ' Mute ' is an onomatopoeia describing a vague utterance, a sort of ' mooing ' . . . —

Achilles

Just like
Mute sorrowing of dumb four-footed beasts.^c

303

Antilochus ? still remonstrates :

Nonius : ' Fligi,' the same as ' affligi ' . . . —

And does he not grieve greatly that his comrades
Are stricken, and the fields are hidden by death ?

ACCIUS

304

Nonius, 2, 14: 'Senium' ipsum positum sic . . . —

Achilles

Mors amici subigit, quod mi est senium multo
acerrimum.

305-6

Nonius, 495, 6: Accusativus numeri singularis positus pro
genetivo plurali . . . (495, 21) . . . —

Nuntius

Ab classe ad urbem tendunt, neque quisquam potest
fulgentium armum armatus ardorem obtui.

307

Charisius, ap. *G.L.*, I, 117, 14: 'Acris.' Accius in Epi-
nausimache—

Incursio ita erat acris.

308-9

Homer, *Il.*, XX, 490 s.

Priscianus, ap. *G.L.*, II, 229, 10: Iovis nominativo quoque
casu invenitur . . . Accius in Epinausimache—

. . . lucifera lampade exurat Iovis
abietem.

310-11

Homer, *Il.*, VII, 74-5.

Nonius, 261, 18: 'Cernere' rursus dimicare vel contendere
. . . —

Primores procerum provocavit nomine
si esset quis qui armis secum vellet cernere.

³⁰⁴ mi Bothe mihi *cdd.*

³⁰⁸ abietem Hermann arietem *cdd.*

³¹⁰ nomine S nominans Kiessling nomina *cdd.*

³¹¹ si Voss. ni Delrio nisi *cdd.*

PLAYS

304

Achilles is overcome by grief :

Nonius : ' Senium ' itself occurs thus . . . —

Achilles

Death of a friend subdues me ; that's to me
By far the keenest sadness.

305-6

The wonderful deeds of Achilles in battle :

Nonius : The accusative of the singular number put for the genitive plural . . . —

Messenger

Citywards from the fleet they bent their course ;
Nor then could any man gaze at the glow,
Of glaring arms and armour.^a

307

Charisius : ' Acris.' Accius in *The Battle at the Ships*—
So fierce was the onrush.

308-9

Priscianus : The form ' Iovis ' is also found in the nominative case . . . Accius in *The Battle at the Ships*—

Jove may burn the fir with gleaming glow.

310-11

Hector's challenge :

Nonius : ' Cernere ' again means to fight or strive . . .

The foremost of the leading chiefs by name
He challenged, if there should be any one
Who might desire to strive with him in arms.

^a But perhaps *armatus* is ' himself in arms.'

ACCIUS

312

Charisius, ap. *G.L.*, I, 126, 14 : ‘ Duo,’ hos duo. . . . —
Mavortes armis duo congressos crederes.

313-14

Nonius, 191, 31 : ‘ Amnem ’ . . . feminino . . . —

Achilles

. . . Seamandriam undam salso sanctam obtexi
sanguine
atque acervos alta in amni corpore explevi hostico.

315

Nonius, 227, 27 : ‘ Terriculae ’ . . . Neutri . . . —

Achilles

Ubi nunc terricula tua sunt ?

316

Nonius, 479, 10 : ‘ Fatiscuntur ’ pro fatiscunt . . . —

Priamus

Tamen haut fatiscar quin tuam inplorem fidem.

317

Nonius, 499, 29 : Accusativus pro genetivo . . . —
Eos mortales, Phoenix, miseror ; scire ego istud vos
volo.

³¹² martes *cd.*

³¹⁷ *sic* Havet eos mortalis foenis (foenus *Bamb.*, *Par.*
7666, *Engl.*) lib. X miseror (misereor *Bamb.*) saepe studitos volo
cdl. cf. *Linds. ad. l.* ; *Ribb., Trag. Fragm.*, pp. 178-9 et *corollar.*,
LVI

PLAYS

312

Single combat with Hector :

Charisius : ' Duo,' accusative masculine plural . . . —

You would believe a Mars with Mars had joined
In armed fight.

313-14

Achilles rejoices :

Nonius : ' Amnis ' . . . in the feminine . . . —

Achilles

Scamander's sacred stream I overspread
With brackish blood, and in the river deep
Piled plenteous heaps of enemy carcasses.

315

He jeers at Hector : ^a

Nonius : ' Terriculæ ' . . . In a neuter form . . . —

Achilles

And now where are your scare-babes?

316

Priam begs Achilles to return Hector's body :

Nonius : ' Fatiscuntur ' for ' fatiscunt ' . . . —

Priam

Still I will not faint to implore your protection.

Unplaced :

317

Nonius : The accusative for the genitive . . . —

Those mortals I do pity, Phoenix; I would have
you know that well.^b

^a Whose corpse was probably brought on to the stage.

^b Corrupt. I have accepted Havet, *Mél. Graux*, 804.

ACCIUS

ERIGONA

This play may have dealt with the same theme as *Agamemnon's Children* (pp. 330–1), but was a separate play (on this see p. 331), and was probably modelled on Sophocles' Ἠριγόνη. R., 471 ff. Little can be made of the fragments, but the chief theme of the drama would be the desire of Orestes to slay Erigona, a daughter of Aegisthus and Clytaemnestra, and sister of

318

Nonius, 497, 36: Genetivus positus pro ablativo vel adverbio loci . . . Accius Erigona—

Locrorum late viridia et frugum ubera,

319

Nonius, 341, 27: 'Mactare' est immolare . . .—

Quod utinam me suis Arquitenens telis mactasset
dea!

320

Nonius, 85, 14: 'Comitasset' pro concubisset . . .—

Tum autem Aegisthus si me eodem lecto comi-
tasset patri . . .

321–2

Nonius, 315, 9: 'Grave' . . .—

Sed ubi ad finem ventum est quo illum fors expectabat loco,

atque Orestes gravis sacerdos ferro prompto adsistere,

³¹⁸ Locrorum *Ald.* locorum *Bothe* lucorum *Buecheler* lucronum *cdd.* fortasse loca horum

³²⁰ me *Grotius* meae *Linds.* med *Palmer (Spic.)*
meed *coni. Ribb.* me esse (cē) *cdd.* patri *cdd.*
matri *Linds.* fortasse si matri e. l. e. meae

³²² adque *Ribb.* atque *cdd. praeter G. Escorial.* (atquem)
Orestes *cdd.* Orestem *Ritschl* (-en *Grotius* -ae *Mr.*)
adsistere *Quich.* adstituerat *Ribb.* adstitit *Grotius*
adstituere *cdd. praeter Gen., Bern., 83* (adstitit)

PLAYS

ERIGONA

Aletes who usurped the throne of Mycenae. But Erigona was removed by Diana to Attica and became her priestess there (Hygin., *Fab.*, 22). According to another account, Erigona, when she heard that Orestes had been acquitted by the Areopagus, took her own life.

318

In praise of the plain of Amphissa :

Nonius : The genitive put for the ablative or an adverb of place . . . Accius in *Erigona*—

Green fields of Locri, far and wide, in crops
Abundant,

319

Orestes (?) in great need :

Nonius : ‘ Mactare ’ means to immolate . . . —

Would that the Archeress had sacrificed
Me with her arrows.

320

Nonius : ‘ Comitasset ’ (companioned, had been a companion to) for had lain with . . .

But if in such a case Aegisthus had companioned
me in the same bed as the father . . . ^a

321-2

How Orestes came to slay Aletes and Erigona ? :

Nonius : ‘ Grave ’ . . . —

But when

At last they came where fate ^b awaited him,
And the grim priest Orestes with drawn sword
Had taken there his stand,

^a But the readings and meaning are doubtful.

^b Or, ‘ by chance he . . . ’

ACCIUS

323

Nonius, 276, 16 : ' Deponere ' est commendare . . . —
Hospitem depositam interimes ?

324

Nonius, 469, 18 : ' Adsensit ' . . . —
Adsentio ; age nunc tu tuam progeniem ex ordine . . .

325

Nonius, 159, 23 : ' Putret ' . . . —
. . . quamquam exangue est corpus mihi atque annis
putret.

ERIPHYLE

326

Priscianus, ap. *G.L.*, II, 236, 5 : ' Bicorpor ' ' bicorporis,'
' tricorpor ' ' tricorporis,' ut Accius in Eriphyla—
Pallas bicorpor anguium spiras trahit.

EURYSACES

The plot of this play is unknown, only one fr. of Sophocles' play being extant. According to the legend, Telamon killed his own step-brother Phocus, and for this misdeed Aeacus condemned him to banishment. He went to Salamis, where Cychreus bequeathed to him his kingdom. In this play of Accius, Telamon is apparently an exile, which

³²⁴ ex *quid.* ap. Mr. profer Ribb. ede Mercier et *cdd.*

^a Erigona might be called ' guest ' by Diana when she comes to rescue her.

PLAYS

323

Erigona is threatened by Orestes, who has already slain Aletes :

Nonius : ' Deponere ' means to entrust . . . —

Will you destroy her, guest placed in your trust ? ^a

324

A stranger is asked about his ancestry :

Nonius : ' Adsensit. ' . . . —

I consent. Come now, tell you the sequence of your lineage.

325

an old man :

Nonius : ' Putret ' . . . —

although my body is bloodless-pale and crumbles with the years.

ERIPHYLE ^b

326

Prologue. The necklace with which Polyneices bribed Eriphyle ?

Priscianus : ' Bicorpor ' genitive ' bicorporis, ' ' tricorpor ' genitive ' tricorporis ' ; for example Accius in *Eriphyle*—

Pallas ^c double-bodied drags serpents' coils.

EURYSACES

suggests the time of his expulsion from Aegina. Possibly we have not to do with Telamon, but only with his son Teucer (exiled from Salamis to Cyprus) and Eurysaces. We do not know the legends about Eurysaces, beyond his connexion with Attica, which does not seem to come within the scope of Accius' play. Cf. R., 419 ff.

^b The single fr. should perhaps be included in *The After-Born*, see p. 426 and R., 493—4.

^c The giant, apparently represented as dragging a snake or snakes.

ACCIUS

327-30

Nonius, 14, 20 : ' Extorris ' dicitur extra terram vel extra terminos. Accius Eurysace—

Nunc per terras vagus extorris
regno exturbatus, mari . . .

Nonius, 193, 1 : ' Anfractum ' . . . Neutro . . . Accius Eurysace—

Super Oceani stagna alta patris
terrarum anfracta revisam.

Cp. Varr., *L.L.*, VII, 15.

331-2

Nonius, III, 1 : ' Fragescere, ' frangi . . . —

Numquam erit tam immanis, cum non mea opera
extinctum sciat,
quin fragescat.

333-4

Nonius, 225, 35 : ' Squalor ' . . . Feminini . . . —

Pro di immortales, speciem humanam invisita,
tam egregiam, indignam clade et squalitudine !

335-6

Nonius, 184, 25 : ' Vastities ' et ' vastitudo ' et ' vastitas, ' horror et desertio et contagium . . . —

. . . Sed tu atratus taetra veste et vastitudine
deformatus,

³²⁷⁻⁸ fortasse septenar.

³³¹ cum non mea o. Bothe c. mea o. *cdd.* fortasse
cum mead opera

³³³⁻⁴ invisita | tam Mr. (invisito | tam Bothe) invisi
ita Onions invisitatam Ribb. inusitatam *G.* (-tem *Lu.*)

³³⁵ . . . sed tu atratu's Linds. sic atratus Ribb. sed ut
atratus Ribb., *ed.* 3 sed atratus Mercier sed ut ratus *cdd.*

³³⁶ tam deformatus Mercier deformatu's Onions tetra
formatus S vastitudine tra deformatuis *cdd.* *seclud.* tra
Ribb.

PLAYS

327-30

Nonius : ' Extorris ' is a term used for one ' extra terram ' or ' extra terminos.' Accius in *Eurysaces*—

Outlander now, out of my kingdom thrust,
A wanderer over lands, on sea . . .

Nonius : ' Anfractum ' . . . In the neuter . . . Accius in *Eurysaces*—

Back over deep pools of father Ocean will I see
again the windings and turnings of the land.^a

331-2

Nonius : ' Fragescere,' to be broken . . . —

Never will he be so savage
That he'll not break when he is made aware
That this man by my help was not destroyed.

333-4

Nonius : ' Squalor ' . . . Of the feminine gender . . . —

Ah! ye Immortal gods! Come you ^b and see
A human shape, so eminent, unworthy
Of outrage and of squalor!

335-6

Nonius : ' Vastities ' and ' vastitudo ' and ' vastitas ' mean horror and forlornness and infection . . . —

But you thus dressed in hideous black and marred
With desolation.

^a Hardly ' the windings of my father's lands ' ; *anfractum* is, in classical Latin *anfractus* (gen. -ūs), a bending.

^b Or read *invisitatam* (with a lacuna after *humanam*)—' A human shape! How strange it is . . . ' If *invisita* is right here, it is the only example of a verb *invisito*,

ACCIUS

337

Nonius, 15, 3 : ' Enoda ' significat explana . . . —
 . . . Tu autem quod quaero abs te enoda et qui sis
 explica.

338-9

Nonius, 267, 17 : ' Censere ' significat existimare, arbi-
 trari . . . —

. . . Nam ea oblectat spes aerumnosum hospitem
 dum illud quod miser est clam esse censet alteros.

340

Nonius, 522, 20 : Vitiose dicimus cum nos in foro fuisse
 dicamus, apud aut ad forum fuisse, cum apud iuxta signi-
 ficet . . . —

Apud ipsum adstas.

341

Nonius, 341, 14 : ' Locus,' genus, nobilitas, dignitas . . . —
 . . . atque ut vides non tenui de loco.

342

Nonius, 499, 29 : Accusativus pro genetivo . . . —
 Heu me miserum, cum haec recordor, cum illos
 reminiscor dies,

343-4

Nonius, 230, 17 : ' Vulgus ' . . . masculino . . . —
 † diffidamantem necidere †
 turbat vulgum † ambigua accius † evitat moeros
 disicit.

³³⁷ abs te *Lu.* om. *rell.*

³³⁸ ea <demum> Ribb.

³³⁹ illud Ritschl id *edd.*

³⁴³ discidia amantem Buecheler Iphidamantem Roth
alii alia a mentem *Escorial.* neci dare Iun. seindere
 Ribb. *alii alia.* var. con. docti; cf. Ribb. *Trag. Fragm.*,
 p. 181

PLAYS

337

Nonius : ' Enoda ' (unknot) means explain . . . —

But do you unknot what I ask of you
And who you are unfold.

338-9

Nonius : ' Censere ' means to believe, suppose . . . —

For that's the hope which cheers a stranger lost
In hardship—the belief that his sad plight
Is hidden from his fellows.

340

Nonius : We are faulty in our diction when, in stating that we have been ' in the forum,' we say we were ' apud ' or ' ad forum,' since ' apud ' means near by . . . —

Hard by himself you stand.

341

Nonius : ' Locus,' birth, nobility, dignity . . . —

And from estate not slender, as you see.

342

Nonius : The accusative for the genitive . . . —

Ah! Wretched me! When I recall all that,
Remember too those bygone days,

343-4

Nonius : ' Vulgus ' . . . in the masculine . . . —

. . . ^a He routs the commoners, unlikes them all,

. . .
Dashes the walls to pieces.

^a The fr. is very corrupt at the beginning and in the middle, and no restorations have been convincing.

* ³⁴⁴ *ambigua accius nata ex Verg. Aen., II et seqq. prius a Non. cit.*

ACCIUS

345

Nonius, 72, 29 : 'Anxitude' . . . —

Persuasit maeror anxitude error dolor.

346

Nonius, 509, 20 : 'Disertim' dicere plane palam Titinio auctore possumus . . . —

Disertim id unum incommodis defit meis.

347-50

Nonius, 445, 2 : 'Miserari' et 'misereri' veteres his sensibus esse voluerunt ut miserari flere et lamentari, misereri miserationem alienis casibus exhibere; et activo ad primum affectum, passivo ad secundum. Accius Eurysace—

Ei mihi, ut etiam haec aerumna mihi luctum addit luctibus.

<Quis miseratur?>

† Alia persona : 'Quid miserare?' Idem Eurysace—

Tuam solitatem memorans, formidans tibi,

Te commiserabam magis quam miserebar mihi.

Cp. Non., 173, 23.

351-9

Cicero, *pro Sest.*, 56, 120 : Egit (*sc.* Aesopus) apud populum Romanum multo gravioribus verbis meam causam, quam egomet de me agere potuissem. Summi enim poetae ingenium non solum arte sua sed etiam dolore exprimebat. Qua enim vi—

³⁴⁷ haec aerumna *cd.* *princ.* haec aerumna haec *cdd.*

³⁴⁸ <Quis miseratur?> *coniicio*

Non., 445, 8-9 : miserare (vel miserar)? Idem Eurysace
Mr. miserari id me Eurysacem *cdd.*

³⁴⁹ memorans formidans *cdd.* 173 memoras formidas
cdd. 445 cf. *Ribb., Trag. Fragm.*, pp. 181-2 et *corollary*
LVI-LVII

PLAYS

345

Nonius : 'Anxītudo' . . . —

Grief, wandering, anxiety, and pain
Prevailed on me.

346

Nonius : 'Disertim' (plainly, expressly) is a term we can, on the authority of Titinius, use for clearly, openly . . . —

In plain words this alone
Is wanting from the sum of my discomforts.

347-50

Nonius : 'Miserari' and 'misereri.' The old writers saw fit to take these words in different senses, as follows : 'miserari' being to weep and lament, 'misereri' to show commiseration at another's calamities; and they held that the verb in the active form (*sc.* 'miserare') applied to the former emotion, in the deponent to the latter. Accius in *Eurysaces*—

Ah me! So there is even this distress
That adds grief to my griefs . . . who sorrows for
me?

In another person : ^a 'Why do you sorrow?' (see p. 599). The same poet in *Eurysaces*—

Your loneliness I talked of, full of fear
On *your* account; for *you* I sorrowed more
Than I was sorry for myself.

351-9

Cicero : He (*sc.* Aesopus) acted my cause before the people in words far weightier than I could have used in pleading for myself! For he expressed the genius of an excellent poet not only by his art but by his grief also. With what powerful effect did he say that I, a man—

^a This fr. also is corrupt, and none of the many emendations removes the difficulties. After *luctibus* a clause has fallen out illustrating *miserari* used in some other person than the first or second.

ACCIUS

. . . qui rem publicam animo certo adiuverit
statuerit, steterit cum Achivis,

vobiscum me stetisse dicebat, vestros ordines monstrabat.
Revocabatur ad universis—

Re dubia

haut dubitarit vitam offerre nec capiti pepercerit.

Haec quantis ab illo clamoribus agebantur . . . Iam illa
quanto cum gemitu populi Romani ab eodem paulo post in
eadem fabula haec sunt acta—

O pater . . .

355

Me, me ille absentem ut patrem deplorandum putarat. . . .
Quanto cum fletu de illis nostris incendiis ac ruinis, cum
'patrem pulsum, patriam afflictam' deploraret, 'domum
incensam eversam,' quae sic egit, ut demonstrata pristina
fortuna cum se convortisset—

Haec omnia vidi inflammari,

fletum etiam inimicis atque invidis excitaret—

Pro di immortales!

Quid? Illa quemadmodum dixit idem! . . .—

O ingraticuli Argivi, innoctes Grai, inmemores
benefici!

Non erat illud verum. . . . sed tamen illud scripsit disertissimus poeta pro me; egit fortissimus actor, non solum optimus, de me, cum omnes ordines demonstraret, senatum, equites Romanos, universum populum Romanum accusaret—

^a Here, according to Cicero, Aesopus inserted a line of his own: 'sumum amicum sumum in bello summo ingenio praeditum.'

^b These words, and also the next quotation ('All this . . .') undoubtedly occurred in Ennius' *Andromacha* (see *Remains of Old Latin*, Vol. I, pp. 250-3). But Cicero and the scholiast of Bobbio make it clear that Aesopus spoke them in a performance of Accius' *Eurysaces*. We must conclude, therefore, either that Aesopus interpolated Ennius' words for Cicero's benefit, or that Accius copied Ennius.

PLAYS

Who did with steadfast soul the commonwealth
Aid and set upright, and did stand beside
The Achivi,

stood beside you, and with what powerful effect did he keep pointing to your rows of seats! He was encored by one and all at the words—

In doubtful fortune doubted not his life
To expose, his person spared not;

What shouts accompanied his acting of this scene! . . . ^a And then what groans from the Roman people accompanied the acting of the following by the same man a little later in the same play—

O father ^b . . .

He meant *me*, yes *me*, so far away; he had thought *me* worthy to be mourned like a 'father' . . . What sobs there were over that notorious burning and devastation of my possessions, when he mourned a . . . 'father banished, fatherland laid low, his dwelling burned and overthrown'! ^c All this he acted in such a way, that when he had described bygone good fortune, and turned round with the words—

All this I saw with flame devoured,

he drew a sob even from my enemies and those who hate me—

Ah! Immortal gods! ^d

And again, how wonderfully he spoke those famous words also!
. . . —

O you unthankful Argives!

Undutiful Greeks! Unmindful of a kindness!

That indeed was not true of you. . . . But be that as it may, that passage was written for me by a most eloquent poet, acted about me by an actor not only the best but the bravest, since he pointed at all the rows of seats, and accused the senate, the Roman knights, the whole Roman people—

^c Quoted from Accius' play? Cp. *Tusc. Disp.*, III, 39.

^d Words of Cicero, not Accius? But cf. Schol. Bob. below.

ACCIUS

exulare sinitis, sistis pelli, pulsum patimini!

. . . (58. 123) Utrum igitur haec Aesopum potius pro me aut Accium dicere oportuit si populus Romanus liber esset, an principes civitatis?

Schol. Bob., ad Cic., pro Sest., 56, 120 : Actor illis temporibus nobilissimus tragicarum fabularum Aesopus egisse videtur Accii fabulam quae inscribitur Eurysaces, ita ut per omnem actionis cursum tempora rei publicae significarentur, et quidem Ciceronis fortuna deploraretur.

Id., ad 133 ('o inmoenes Grai') : Et haec verba sunt de tragoedia in qua verbum istud immunes ingratos significat . . . Ergo versus omnes tragici ad ipsum Ciceronem . . . convertuntur, ut aliud quidem in opere poetico fuerit, aliud vero in ipsius actoris significationibus.

360

Nonius, 12, 4 : 'Exspes' dicitur sine spe . . . —

Ille orbus expes liberum

361-2

Nonius, 517, 10 : 'Desubito' . . . —

Tot tropaea transdes, summam gloriam evorti sines
tam desubito?

363-4

Nonius, 259, 22 : 'Contendere' iterum significat extorquere . . . —

. . . Iam potero ; incipiam, et si nequit,
vi contendam ut hinc conportet secum Salaminem
† habeam †

³⁶³⁻⁴ iam potero incipiam et si nequid vi contendam ut hinc
(hic *Gl.*) conportet texum Salaminem habeam *cdd.* iam
petere i. e. s. nequit Scriverius *alii alia* tecum
Grotius *comportem* . . . aveham Buecheler *alii alia*
cf. Ribb., Trag. Fragm., p. 184

PLAYS

To be an exile you allow him ; yes,
 Allowed him to be thrust without ; outthrust
 You suffer him to stay so.

. . . Well then, if the Roman people were free, ought Aesopus or Accius, rather than the chief men in the state, to have spoken thus on my behalf ?

The scholiast of Bobbio : Aesopus, the most noted actor of tragic plays in those times, seems to have acted, in the play of Accius which is entitled *Eurysaces*, in such a way that throughout the whole course of the action pointed allusions were made to contemporary politics, and, in particular, the bad fortune which had overtaken Cicero was deplored.

The same scholiast, on 'undutiful' Greeks : These words also are taken from the tragedy, in which that word 'undutiful' means ungrateful. . . . Accordingly all those lines of the tragedy are perverted so as to apply to Cicero himself . . . so that the intention of the work as written by the poet was quite different from the meanings put into it by the actor himself.

360

Nonius : 'Exspes' is a term used for without 'spes'
 . . . —

He bereaved, hopeless of children

361-2

Nonius : 'Desubito' . . . —

Will you yield up trophies
 So many, and allow so suddenly
 Great glory to be overturned ?

363-4

Nonius : 'Contendere' (strive) also means to extort . . . —

Well,^a now I'll be able ; and I will begin ;
 And if he fails, I will strive mightily
 So that he will convey him hence with you
 To Salamis.

^a The fr. is very corrupt and cannot be restored with any measure of certainty.

ACCIUS

365-6

Nonius, 256, 9 : ' Comparare ' veteres confirmare et constituere dixerunt . . . —

Nihil est ; si autem ad te ire tardat, socium in portu
est copia
quae subsistat modo tute ipse te confirma et com-
para.

367

Nonius, 355, 13 : ' Occupare ' est proprie praevenire . . . —
quem ad modum inpetum occupemus facere ultro in
regem.

368-9

Nonius, 6, 21 : ' Calvitur ' dictum est frustratur . . . —
Sed memet calor ; vos istum iussi ocus
abstrahite.

370-2

Nonius, 356, 15 : ' Opinio ' suspicio . . . —
Opinione factum est, . . . quanto minus
stirpem edocebant, tanto ut reremur magis
eos esse.

373

Nonius, 325, 6 : ' Ilico, ' in eo loco . . . —
Ilico inquam habitato, nusquam propius.

³⁶⁵ ire tardat Lips id te retardat Buecheler ad te res
tardat Bothe ad te retardat *cdd.*

³⁶⁶ te *cdd.* tete Bothe ted Ribb. confirma
Quich. offirma Lips firma Bothe effirma *cdd.*

³⁶⁸ iussi *cdd.* <ut> iussi *Ald.*

³⁷⁰ minus *cdd.* mitius Buecheler ut quanto minus
Voss. magis Bothe

³⁷¹ edocebant Mr. educabant *G.* edocabant *Lu.1*
Gen. Bern., 82 tanto ut r. m. Iun. t. r. Voss. t.

veremur Bothe ut eremur m. *cdd.*

³⁷² eos esse *cdd.* severos (*vcl* eos s.) esse Ribb.

PLAYS

365-6

Nonius : 'Comparare' (make ready). Used by old writers in the sense of confirm and establish . . . —

It's nought; but if he 's slow to come to you,
There is a host of allies in the harbour
To make a stand, if only you yourself
Will make your purpose firm and get you ready.

367

Nonius : 'Occupare' properly means to come before . . . —

How we may ourselves forestall
In making an attack upon the king.

368-9

Nonius : 'Calvitur' (cheats) is a term for deceives . . . —

But I do cheat myself.
Be quick and drag him hence as you were ordered.

370-2

Nonius : 'Opinio' (opinion), suspicion . . . —

The less they were for teaching us the truth
About their lineage, by so much more
Was our opinion fixed in the belief
That it was they.^a

373

Nonius : 'Ilico,' the same as 'in eo loco' . . . —

There yonder, I say, shall you dwell, and nowhere
nearer.

^a Another very uncertain fr.

³⁷³ habitat ovis quam propius (propitius *Lu*) *cdd.* habitato
nusquam propius Roth habitato.—O Iovis Bothe ubi
habitat Iovis quam propitius Ribb. *alii alia*

ACCIUS

374

Nonius, 495, 7 : Accusativus numeri singularis positus pro genetivo plurali . . . —

Reprime parumper vim citatum quadrupedum.

HECUBA

375

Priscianus, ap. *G.L.*, II, 264, 14 : ‘ Veter ’ etiam analogia exigit ut bene sit dictum. Accius in Hecuba—

Veter fatorum terminus sic iusserat.

Eur., *Hec.*, 584 XO. . . . *θεῶν ἀναγκαῖον τόδε.*

HELLENES

376

Festus, 284, 24 : ‘ Probrum,’ stuprum, flagitium, ut Accius in Hellenibus—

qui nisi probrum omnia alia indelicta aestimant.

377

Festus, 124, 14 : ‘ Moenia,’ muri, et cetera muniendae urbis gratia facta, ut Accius in Hellenibus—

Signa extemplo canere ac tela ob moenia offerre
imperat.

³⁷⁷ offerri *coni.* Ribb.

PLAYS

374

Nonius : The accusative of the singular number put for the genitive plural . . . —

Check you a little the rush of your hurrying four-footers.

HECUBA ^a

375

Priscianus : Analogy itself forces us to accept 'veter' as a correct form. Accius in *Hecuba*—

Thus had ordained the ancient limit, set
By the Fates.

THE GREEKS ^b

376

Festus : 'Probrum,' disgrace, deed of shame; for example Accius in *The Greeks*—

Who appraise as guiltless all things but disgrace.

377

Festus : 'Moenia' (ramparts), walls and all other works built as 'muniments' for a city; for example Accius in *The Greeks*—

He orders them to sound the call forthwith
And volley missiles at the ramparts.

^a The one fr. suggests that the model was Euripides' *Hecuba*.

^b A play of unknown plot and model.

ACCIUS

IO

This play dealt in part with the same story as Prometheus (pp. 532-3), but was doubtless a separate play. Io, Juno's priestess, was turned into a white cow by her lover Zeus who caused Hermes to kill Argus, the guard set over her by Juno. Io was sent on delirious wanderings by Juno until she was restored to human shape in Egypt and gave birth to Epaphus,

378

Charisius, ap. *G.L.*, II, 63, 19: Huius 'Didūs Sapphūs Inūs.' Sed melius esset secundum Latinam consuetudinem huius Sapphonis Didonis dicere . . . Pacuvius sic declinat . . . et Accius—

Custodem adsiduum Ioni adposuit virgini.

Cp. Prisc., ap. *G.L.*, II, 210, 13; 209, 18.

379

Priscianus, ap. *G.L.*, II, 541, 22: Accius in Ione—

Io

. . . Quibusnam te aibant exortum locis?

pro 'aiebant,' quod in hac coniugatione fieri solet.

380

Festus, 532, 4: 'Topper' . . . (15) Sic Accius in Ione—

Topper, ut fit, patris te eicit ira.

³⁷⁸ adposuit *cd.* Charis. instituit *cdd.* Prisc. (opposuit *Sangall.* apposuit *Lugd., Bat.*)

³⁷⁹ exortam Ribb. oriundam Usener quibusnam te ortum aibant locis Bothe q. t. a. ortum l. *cdd.*

³⁸⁰ te eicit *cd.* te eiecit Ribb. *sec.* Momms. ted eicit (*vel* eiecit) O. Mr. ten eicit Ursinus

PLAYS

IO

whom Juno caused to be hidden away. Io, seeking him, wandered on across Syria because she heard that he was to be found there. She found him, returned and married Telegonus the king of Egypt, and raised a sanctuary to Demeter whom the Egyptians called Isis. R., 547 ff.

378

Prologue. Argus placed as guard over Io :

Charisius : Genitives 'Didūs, Sapphūs, Inūs.' But it would be better to say 'Sapphonis, Didonis,' according to a Latin usage. This is the inflection followed by Pacuvius . . . and Accius—

He put an ever-present guard over the maiden Io.

379

Io discovers Epaphus : ^a

Priscianus : Accius in *Io* writes—

Io

From what regions did they say that you uprose ?

Here 'aibant' is put for 'aiebant,' this being the form usually employed in this conjugation.

380

A stranger to Io :

Festus : 'Topper' . . . Thus Accius in *Io*—

With might and main,^b for that's the way of the
world

Your father^c in his anger cast you out.

^a So I take it; thus we need not alter *exortum* or *ortum* to the feminine.

^b *Topper* really means *toto opere*. See pp. 35, 315.

^c Inachus the River-god.

ACCIUS

MEDEA

SIVE

ARGONAUTAE

Based perhaps on a play by Sophocles. R., 528 ff. The plot seems to be formed out of the adventures described by Apollonius Rhodius, IV, 303 ff. When Jason and Medea sailed away from Colchis with the golden fleece, Aeetes ordered that they should be pursued. Apsyrtus, son of Aeetes and brother of Medea, came in pursuit with some Colchians to the neighbourhood of the mouth of the Ister (Danube), where the rude tribes had never seen a ship before. When the Argonauts were hard pressed by their enemies, Medea passionately exhorted them to entrust the fleece to Diana until one of the Scythian or Thracian kings should decide whether it must go back to Aeetes or remain in the hands of the Argonauts. Jason

381-96

Cicero, *de Nat. Deor.*, II, 35, 89: Ille apud Accium pastor, qui navem numquam ante vidisset, ut procul divinum et novum vehiculum Argonautarum e monte conspexit, primo admirans et perterritus hoc modo loquitur—

Pastor

Tanta moles labitur

fremibunda ex alto ingenti sonitu et spiritu;

prae se undas volvit, vortices vi suscitatur;

ruit prolapsa, pelagus respergit reflat.

Ita dum interruptum credas nimbum volvier, 385

dum quod sublime ventis expulsum rapi

saxum aut procellis, vel globosos turbines

existere ictos undis concursantibus;

³⁸² spiritu *Prisc.* strepitu *Cic.*

³⁸⁴ reflat *Prisc.* profluit *Cic.*

PLAYS

MEDEA

OR

THE ARGONAUTS

refused to consent; whereupon Medea suggested that she should entice her own brother Apsyrtus into Jason's hands, slay him, and so leave the Colchians leaderless. This was decided on; Medea sent gifts to Apsyrtus and trapped him by a promise that she would unfold to him a trick whereby she could return home secretly to Aeetes with the fleece. They met at Diana's temple on an island, and Jason sprang on Apsyrtus and slew him.

Scene—mouth of the Ister. Chorus of Argonauts (Minyae?). Cf. L. Delage, *Mélanges offerts à M. Octave Navarre* (1935).

381-96

Approach of the Argo :

Cicero : In Accius your shepherd, who had never yet seen a ship, as from a mountain he spied in the distance the strange and god-built conveyance of the Argonauts, in his first astonishment and great alarm spoke in this manner—^a

Shepherd

So huge a mass glides roaring thus from out
The deep with mighty blare and blast ! In front
It billows rolls and swirling eddies stirs ;
Headlong it hurtles, splashing back, and back
Blowing the sea. So came it that you would
Believe now that a thundercloud rolled riven,
Now that a rock was caught and flung aloft
By winds or storms, or whirling waterspouts
Uprose, upbeaten by the brawling billows ;

^a Cp. Apoll. Rhod., IV, 316-322.

ACCIUS

nisi quas terrestres pontus strages conciet,
aut forte Triton fuscina evertens specus 390
subter radices penitus undante in freto
molem ex profundo saxeam ad caelum eruit.

Dubitat primo quae sit ea natura quam cernit ignotam,
idemque iuvenibus visis auditoque nautico cantu—

sicut citati atque alacres rostris perfremunt
delphini . . .

Item alia multa—

Silvani melo 395

consimilem ad aures cantum et auditum refert.

Cp. Prisc., ap. *G.L.*, III, 424, 9 : (Accius in *Argonautis* . . .
390-2, 382-4); Non., 90, 6 (389).

397

Nonius, 467, 7 : ‘Aucupavi,’ activum positum pro pas-
sivo . . . Accius Medea—

Ego me extollo in abietem, alte ex tuto prospectum
aucupo.

398-9

Nonius, 159, 5 : ‘Pecua’ et ‘pecuda’ ita ut pecora veteres
dixerunt . . . —

. . . Vagant, pavore pecuda in tumultis deserunt.

Quis vos pascet postea?

³⁹¹ undanti infracto *Par. Lugd. Vat. Amien. Bamb. Prisc.*
undantes veniant freto *cdd. Cic.*

³⁹² eruit *Cic.* vomit *Prisc.* evehit Klotz erigit L
evomit Toup

³⁹³ citati W sic, ait ‘inciti Mayor sieut inciti *cdd.*
pler. sic incitati *Glogav.* alii alia sicut lasiivi Ribb.
(*coni. olim* sic aut inciti) item alia multa *cdd. Cic.* item
alto muleta (*et trib. Acc.*) Ribb.

PLAYS

Unless it be the sea, which sets astir
Some havoc of the land; or maybe Triton,
Outheaving utterly a cave, his trident
Set 'neath its roots within the billowing sea,
Delves up a rocky mass from deep to sky.

He doubts at first what this creature is which he sees, a creature all unknown to him; and when he has seen the young warriors and has heard the sailors' song, says he—

Just as nimble charging dolphins
Do snort as they go rushing through the
waves . . .

and so on and so forth—

. . . carries to my ears and hearing
A song much like the Wood-God's tune.

397

Nonius: 'Aucupavi,' an active form put for the deponent
. . . Accius in *Medea*—

Myself into a fir-tree I uplift
And from safe vantage-point I catch an outlook.

398-9

How the shepherds disperse in terror:

Nonius: 'Pecua' and 'pecuda' are terms used by the old writers in the sense of 'pecora' . . . —

They wander and in dread desert their flocks
Upon the hillocks. Who will pasture you
Hereafter?

³⁹⁹ quis *vel* qui nos *cdd.* a! qui *con.* Ribb. quis,
quis vos D. Heinsius

ACCIUS

400

Nonius, 323, 12: 'Inmane' rursus minime bonum, et nocens . . . —

Iason

primo ex inmani victum ad mansuetum applicans.

401-2

Nonius, 422, 25: 'Horridum' plerumque extans et prominens et erectum . . . —

ut tristis turbinum
toleraret hiemes, mare cum horreret fluctibus.

403

Nonius, 89, 5: 'Causari,' causam dicere vel defendere. . . . —

Qui potis est refelli quisquam ubi nullust causandi locus?

404

Nonius, 16, 8: 'Extispices' proprie aruspices dicti sunt, quod 'exta spiciant.' . . . —

Principio extispicum ex prodigiis congruens ars te arguit.

405

Nonius, 16, 14: 'Lactare' est inducere vel mulgere, vellere, decipere . . . —

Medea

nisi ut astu ingenium lingua laudem et dictis lactem lenibus.

⁴⁰⁰ primo Delrio ⁴⁰³ nullust Voss.	prima <i>cdd.</i> nullus est <i>cdd.</i>	primum Bothe
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^a Uncertain. Contrast R., 533. It may be that Medea tries to induce Jason to consent to her plan by a show of good omens at a sacrifice; cf. lines 404-5.

PLAYS

400

Jason explains to the barbarians the progress of man :

Nonius : ' Immane ' (savage) again means far from good,
and hurtful . . . —

Jason

First, in directing him from savage ways
Of life to cleave to gentle livelihood.

401-2

How man began to take to the sea :

Nonius : ' Horridum ' generally means a thing standing out
and prominent and erect . . . —

So that he might endure the gloomy chills
Of hurricanes, when seas with billows bristled.

403

Jason and Medea are faced with pursuit ? : ^a

Nonius : ' Causari,' to plead or defend a cause . . . —

How can one be refuted when there is
No chance to plead one's cause ?

404

Nonius : ' Extispices ' is the term properly used for ' haru-
spices,' because ' exta spiciunt ' . . . —

First then the science of the seers consistent
From marvels shown impeaches you.

405

Medea plans to trap Apsyrtus by treachery ? : ^b

Nonius : ' Lactare ' (dupe) means to lead on or coax,
' fleece,' cheat . . . —

Medea

Unless it be
So that my tongue may flatter his conceit
Slyly, and dupe him with soft words.

^b So I take it and compare Apoll. Rhod., IV, 415-16.

ACCIUS

406

Nonius, 307, 18 : 'Ferus' iterum equus . . . —
perite in stabulo frenos inmittens feris.

407

Nonius, 12, 4 : 'Exspes' dicitur sine spe . . . —
exul inter hostes expes expers desertus vagus.

Apoll. Rhod., IV, 381 s.

408

Nonius, 237, 43 : 'Aditus' rursum adventus . . . —

Apsyrtus

Tun dia Mede es, cuius aditum expectans pervixi
usque adhuc?

409

Nonius, 504, 3 : 'Lavere' . . . —

Aeetes

. . . lavere salsis vultum lacrumis . . .

410

Nonius, 179, 25 : 'Tabificabile' vel 'tabificum' . . . —
Pernici orbificor liberorum leto ettabificabili.

⁴⁰⁸ Tun dia Mede's Ribb. Diomede tu Duentzer tun
dic Medea es L. (Medea es Passerat) tunc dic media es
Barth tun alia Mede's et Linds. tunc (tum Lu.1)
diomedes et *cdd.*

⁴¹⁰ pernici Gulielmus perneici Linds. parneci *vel*
parneti *cdd.*

PLAYS

406

Medea to Jason on her past benefits to him :

Nonius : 'Ferus' (wild beast) again means a horse . . . —^a
skilfully putting bridles to the beasts in the stalls.

407

Threat to Jason if he does not remain true to her :

Nonius : 'Exspes' is a term used for without 'spes' . . . —
An exile among enemies, hopeless, helpless,
A wanderer forsaken.

408

Meeting ^b of Medea and Apsyrtus :

Nonius : 'Aditus' again means arrival . . . —

Apsyrtus

Are you then godlike Mede, for whose coming
I've lived in waiting to this day?

409

Aeetes bewails the death of his son :

Nonius : 'Lavere' . . . —

Aeetes

to bathe my face in salt tears

410

Nonius : 'Tabificabile' or 'tabificum' . . . —

I am bereaved by swift pestiferous death
Of children.

^a But in the example here quoted by Nonius, 'feris' means the fire-breathing bulls of Aeetes, as the legends about Medea show.

^b This seems to me to be the only likely context. Mede is another form of Medea.

ACCIIUS

411-12

Nonius, 361, 27 : 'Proprium' rursum significat perpetuum . . . (362, 5)—

Chorus

Fors dominatur,
neque vita ulli propria in vita est.

413

Priscianus, ap. *G.L.*, II, 336, 18 : 'Turrim' et 'turrem,' ab hac 'turri' et 'turre' . . . —

apud vetustam turrem

MELANIPPUS

According to one tradition as handed down to us, Melanippus was accidentally killed by his brother Tydeus, who was exiled as a punishment by his father Oeneus. But there was another Melanippus, son of Astacus of Thebes:—Tydeus, son of Oeneus, slew the sons of Melas who had revolted against Oeneus (Schol., ad Stat., *Theb.*, I, 280, 402). Tydeus fled to Adrastus at Argos, was purified there, married Adrastus' daughter Deipyle, went against Thebes with the Seven, and

414

Nonius, 84, 31 : 'Cette' significat dicite vel date, ab eo quod cedo . . . Accius Melanippo—

Oeneum aliquis cete in conspectum, aut nos ubi est
ducite ad eum.

⁴¹² neque vita ulli *edd.* n. quicquam u. Ribb. n. vis
u. Mr. propria *edd.* proprium Ribb. invita (*sc.*
Forte) Bothe

464

PLAYS

Unplaced :

411-12

Nonius : 'Proprium' (one's own; lasting) again means perpetual . . . —

Chorus

Fortune's the mistress ; in this life no man
Can call his life his own.

413

Priscianus : 'Turrim,' ablative 'turri'; and 'turrem,'
ablative 'turre' . . . —

at an ancient tower

MELANIPPUS

was wounded by Melanippus, who was killed (Apollod., I. 8, 5, etc.). While Tydeus was lying on the ground, Athena brought him a remedy; but Amphiaraus, hating Tydeus, cut off Melanippus' head and brought it to Tydeus, who ate the brain and some of the flesh. Athena shuddered at this and withheld the remedy, so that Tydeus died (Schol., ad Pind., *Nem.*, X, 12; Schol., ad *Il.*, V, 126; Apollod., III, 6, 8).

414

Oeneus has been dethroned by Agrius' sons, one of whom speaks :

Nonius : 'Cette' means tell or give, derived from the word 'cědō' . . . Accius in *Melanippus*—

Someone bring hither Oeneus to our gaze,
Or lead us where he is.

⁴¹⁴ ubi *cdd.* ubi ubi Grotius ad eum *seclud.*
Duentzer

ACCIUS

415

Nonius, 233, 19 : 'Anima' iterum significat iracundiam vel furorem . . . —

Egone auxilio nudus temere ut hosti me animato offeram?

416

Festus, 186, 1 : 'Noxa,' peccatum, aut pro peccato poena . . . —

tete esse huic noxae obnoxium.

417

Nonius, 15, 22 : 'Torrus' dicitur fax . . . —

. . . Regina, erit tempus cum hic torrus quem amburi vides,

418

Nonius, 154, 13 : 'Praesente,' coram . . . —

Est res aliqua quam praesente his prius maturare institit.

Cp. Non., 349, 3.

419

Nonius, 218, 32 : 'Permities' . . . —

Paratus sum ubi vis petere pestem permiti.

⁴¹⁵ nudus Lips mutus *coni.* Linds. motus *cdd.*

⁴¹⁷ (*et in lemm.*) torrus *cdd.* sunt qui torris legunt et *varie mutant locum sanum*

⁴¹⁹ permiti Ribb. per necem Bothe permitium Mercier permities *cdd.*

^a One might translate : 'at the mercy of this amercement.'

^b When Oeneus' son Meleager was seven days old, his mother Althaea was told by the fates that the boy would die when the piece of wood then on the hearth was burnt up. Althaea put it out and kept it; but burnt it when Meleager

PLAYS

415

Oeneus refuses to come ? :

Nonius : ' Anima ' again means anger or rage . . . —

What, am I, stripped of aid, to expose myself
Thus thoughtlessly to a wrathful foe ?

416

Someone addresses Oeneus ? :

Festus : ' Noxa,' an offence or a penalty for an offence
. . . —

. . . that you should
Be punishable ^a by this punishment.

417

Oeneus ? on the pollution brought on his house :

Nonius : ' Torrus ' is a term for torch . . . —

Queen, there will be a time ^b when this brand
here,
Which, you now see, is burning up,

418

Tydeus plans to kill Agrius' sons ; a conference : ^c

Nonius : ' Praesente,' in the presence of . . . —

There is some matter which he formerly
Has set himself to bring unto fulfilment
With these men present.

419

Nonius : ' Permities' . . . —

Ready I am,
Where'er you will, to dog disastrous death.

had killed her brothers; and Meleager died (cp. the play
Meleager, pp. 476-7).

^c This appears to be a possible context for the next frs.

467

ACCIUS

420

Nonius, 521, 4 : 'Inbuere' . . . maculare vel polluere vel inficere . . . —

Creditis me amici morte inbuturum manus?

421

Varro, *L.L.*, VII, 65 : 'Scruppedam.' Aurelius scribit ab scauripeda . . . Valerius a pede ac scrupea . . . Acci positum . . . in Melanippo . . . —

Reicis abs te religionem ; scrupeam imponas tibi?

422

Festus, 376, fin. : 'Ratus sum' significat putavi, sed alioqui pro firmo certo ponitur ratus et ratum . . . —

Neque ratum est quod dicas, neque ea quae agitas dicendi est locus.

423

Nonius, 485, 31 : 'Salti' pro 'saltus' . . . —

Nuntius

Hic Melanippum intra traiectus nemorum in salti faucibus.

⁴²⁰ crediti' me Linds. credisne Welcker credin
Usener crediti me *Lu.1 Par. 7666 Bamb.* credite m.
rell. creditisne med amici m. i. m. *olim* Ribb.

⁴²¹ tibi *add.* O. Mr.

⁴²² ea *add.* Voss.

^a A noun meaning a difficulty, from *scrupeus*, rough and stony.

PLAYS

420

a friend of Agrius' sons dissents ? :

Nonius : ' Inbuere ' . . . to stain or pollute or taint . . .

Think you I'll stain my hands with a friend's blood ?

421

He is pressed by Tydeus ? :

Varro : ' Scruppeda,' ' shamble-footed.' Aurelius writes that it is derived from ' scauripeda,' swollen-footed . . . Valerius from ' pes ' and ' scrupea.'^a . . . An example of Accius occurs . . . in *Melanippus*—

Religious qualm you cast from you ; would you
Upon your conscience ^b lay a stumbling-stone ?

422

Festus : ' Ratus sum ' means ' I thought,' but ' ratus ' and ' ratum ' (settled, sanctioned) are otherwise put for firm, certain . . . —

Your statement is not sanctioned, nor is there
Occasion for pronouncing these your pleas.

423

The death of Melanippus at Tydeus' hands :

Nonius : ' Salti ' for ' saltus ' . . . —

Messenger

He found Melanippus on crossways in the woods,
in the jaws of a ravine.

^b I take it the speaker implies :—' since you have disclaimed any objection on the score of piety, what other scruple can you have ? '

^c See notice on pp. 464–5.

ACCIUS

424-5

Festus, 356, 4: 'Rodus' vel 'raudus' significat rem rudem et imperfectam; nam saxum quoque raudus appellant poetae . . . —

Constitit cognovit sensit, conlocat sese in locum celsum; hinc manibus rapere raudus saxeum grande et grave.

426

Nonius, 234, 23: 'Aptus' significat adeptus . . . —

Obviam ense it; quem advorsum aptus alter in promptu occupat.

427

Nonius, 500, 14: 'Invidit' illam rem pro illi rei . . . —

Oeneus

Unde aut quis mortalis florem liberum invidit meum?

Cp. Cic., *Tusc.*, *Disp.*, III, 9, 20.

MELEAGER

Accius' model may have been Euripides' *Μελέαγρος*, but the subject was a popular one amongst ancient playwrights. Accius adopted the following form of the story; Oeneus, king of Calydon in Aetolia offended Diana, who therefore caused a huge boar to plague the realm. No one was brave enough to face the beast, until Meleager the invulnerable, one of Oeneus' sons, hunted and killed it with the help of other heroes and also of Atalanta (daughter of Iasus or Iasius), who, according to one version, inflicted the first wound. He gave to Atalanta

⁴²⁵ roudus *cdl.*, *recte*?

⁴²⁶ obviam ense Grotius o. ensi Mr. obvium ensique Buecheler obviam est Bothe <cum> obviamst Ribb. obvia mens *cdl.* it quem Mr. (it Grotius) itque Bothe adque Ribb. idque *cdl.*

PLAYS

424-5

Festus : ' Rodus ' or ' raudus ' means a rude and unperfected thing ; for even a stone is called ' raudus ' by the poets . . . —

He stood, perceived, and recognised ; betook
And placed himself in a high place ; then seized
In hands a huge and heavy lump of rock.

426

Nonius : ' Aptus ' means the same as ' adeptus ' . . . —

Straight at him with his sword he rushed ; the other
Finding him face to face, in readiness
Met his attack.

427

Oeneus laments the fate of his sons :

Nonius : ' Invidit ' with the accusative instead of the dative
. . . —

Oeneus

What mortal is he who has looked askance
At those fair flowers my children ? Whence comes
this ?

MELEAGER

the boar's hide, of which two sons of Thestius (brother of Meleager's mother Althaea) tried to rob her but were slain by Meleager. It was fated that when a certain piece of firewood, carefully preserved by his mother Althaea, had been burnt by fire, Meleager would die. When Meleager killed two of her brothers, Althaea burnt the wood, so causing Meleager to die, and took her own life also (Apollod., I, 8, 2; Hygin., *Fab.*, 184; Ov., *Met.*, VIII, 296 ff., 380 ff., 415 ff.,; Diodor., IV, 34).

⁴²⁷ unde aut quis m. *Non.* quisnam florem l. i. m.
Cic. unde quis non m. Ribb. unde haec ? Quis Mr.
meum *Cic.* meam *Non.*

ACCIUS

428

Nonius, 115, 1 : 'Grandire' est grandem facere. . . . Accius Meleagro—

. . . fruges prohibet pergrandescere.

429

Nonius, 166, 16 : 'Ruspari' est scrutari . . . —

Cleopatra

Vagent ruspantes silvas, sectantes feras.

430

Nonius, 72, 1 : 'Ancillantur' pro serviunt . . . —

Atalanta

quam invita ancillans dicto oboediens viri.

431-2

Nonius, 308, 6 : 'Frigit' correpta prima syllaba significat erigit . . . —

Nuntius

Frigit fricatque corpus atrum occulte abstruso in flumine.

Idem in eadem—

. . . frigit saetas rubore ex oculis fulgens flammeo.

⁴³⁰ oboediens *cdd.* oboedieris Mr.

⁴³¹ fricatque *quidam ap. Voss.* fricantem *cdd.* (frigantem *Lu.* frigantem *coni. Linds.*) atrum Voss. acutum Iun. acula Ribb. (*coni. olim acutum*) acua *coni. Linds.* acuum *cdd.* fortasse aculam abstruso *cdd.* abstrusa Ribb. *seclud.* occulte Bothe

⁴³² frigit <aper> Ribb. saetas Buecheler aestas *cdd.*

^a The next two frs., as Nonius clearly shows, come in the order I have given them, and both come from the same

PLAYS

428

Prologue. Harm done to the realm of Calydon by the boar :

Nonius : 'Grandire' (make large) means to make grand.

. . . Accius in *Meleager*—

hinders the crops from swelling large.

429

Cleopatra, Meleager's wife, held that men alone should hunt :

Nonius : 'Ruspari' means to search . . . —

Cleopatra

Let them roam, search the woods in chase of the wild.

430

But Atalanta refuses to stay at home :

Nonius : 'Ancillantur' for 'they serve' . . . —

Atalanta

. . . than slaving it against my will,
To a man's call obedient.

431-2

The hunt. The boar is found bathing : ^a

Nonius : 'Frigit' (perks) with the first syllable short, means erects . . . —

Messenger

He perks himself and rubs his body black
In secret in a hidden stream.

The same poet in the same play—

He perks his bristles ; from his eyes he glares
A flaming red.

speech of a messenger, since line 432 is, I submit, most simply taken as a *septenarius* with the first syllable missing ; line 431 may describe the boar before he is disturbed (cp. Ov., *Met.*, VIII, 285 ff.) ; line 432 describes him after this (Ov., *Met.*, VIII, 334 ff.), or when he had been wounded.

ACCIUS

433-4

Nonius, 317, 14 : ‘ Herbam ’ veteres palmam vel victoriam dici volunt . . . —

Gaudent currunt celebrant, herbam conferunt donant
tenent,
pro se quisque cum corona clarum conestat caput.

435

Nonius, 499, 7 : Dativus pro accusativo . . . —
cuius exuvias et coronam huic muneravit virgini.

436-7

Nonius, 146, 36 : ‘ Incilare ’ est increpare vel inprobare . . . —

Atalanta ?

Quis erit qui non me spernens incilans probris
sermone indecorans turpi fama differet ?

438-9

Nonius, 470, 22 : ‘ Dignavi ’ pro dignatus sum vel dignum duxi . . . —

Meleager

Remanet gloria
apud me ; exuvias dignavi Atalantae dare.

⁴³⁴ conestat Mr. (cohonestat Ribb.) *alii alia* constat
Lu.G. conestat *rell.*

⁴³⁸⁻⁹ *septenar. ?*

PLAYS

433-4

Homage paid to Meleager, who slew the boar :

Nonius : 'Herba.' The old writers would have it mean palm or victory . . . —

They cheer, they run, they throng him; and the
Herb

They heap, bestow on him, catch hold of him;
Each for himself the hero's glorious head
With garland graces.

435

How Meleager decked Atalanta :

Nonius : The dative for the accusative . . . —

Whose raw hide, and the garland too, as gifts
Bestowed he on this maiden.

436-7

Althaea's brothers tried to take the hide ; Atalanta protests :

Nonius : 'Incilare' (cut with words, cry down) means to upbraid or rebuke . . . —

Atalanta ?

Who will there be who will not cry me down
By ill report, disgracing me with shame
And scandal, scorning, jeering too with jibes ?

438-9

Meleager will not retract his gift :

Nonius : 'Dignavi' for 'dignatus sum' or 'I held to be
"dignus" . . . —

Meleager

Remains the glory on my side ; the hide
To Atalanta I have deigned to give.

ACCIUS

440

Nonius, 111, 21 : 'Facul' pro faciliter . . . —
 Erat istuc virile, ferre advorsam fortunam facul.

441-2

Nonius, 38, 29 : 'Eliminare,' extra limen eicere . . .
 (39, 6) —

Althaea

Timide eliminor

e clamore simul ac nota vox ad auris accidit.

Cp. Non., 292, 26.

443

Nonius, 502, 31 : 'Fervit' pro fervet . . . —
 heu cor ira fervit caecum, amentia rapior ferorque !

444-5

Nonius, 15, 22 : 'Torrus' dicitur fax . . . —
 eumpsum vitae finem ac fati internecionem fore
 Meleagro ubi torrus esset interfectus flammeus.

446-7

Nonius, 483, 8 : 'Mansuetem' et 'mansuem' pro mansuetum ut sit nominativus mansues . . . —

Nunc si me matrem mansues misericordia
 capsit,

⁴⁴¹ timide (*aut* timidæ) eliminor *cdd. pler.* 39, 292 timida
 eliminor Ribb. timide liminor *Lu.* 1, 39 tum et eliminor
G. 39

⁴⁴² e *add.* Ribb. cum Bothe ac nota *cdd.* 39
 agnota *cdd.* 292 atque Linds.

⁴⁴⁴ eumpsum vitae Linds. eum suae vitae C. F. W. Mr.
 tum suae Voss. eum s. *cd.* 1470 eum suum vitae *cdd.*
 fati *cdd.* fatis Buecheler aetatis L. Mr.

⁴⁴⁵ ubi ille torrus Ribb. ubi ubi torrus L. Mr. ubi
 torrus *cdd.* ubi torris *valg.*

PLAYS

440

He tells Althaea's brothers what manliness is ? :

Nonius : ' Facul ' for ' faciliter ' . . . —

That was a manly thing—to bear bad fortune easily.

441-2

Bloody battle between Meleager and his uncles Plexippus and Toxeus :

Nonius : ' Eliminare,' to cast outside the ' limen,' threshold . . . —

Althaea

Affrightedly I put myself outdoors
Out of the clamour once the voice I knew
Did hit upon my ears.

443

She is gripped by a Fury ; she will slay her son :

Nonius : ' Fervit ' for ' fervet ' . . . —

Oh! My blind heart seethes with anger!
By madness am I borne and hurried on!

444-5

She remembers the prophecy ^a of the Fates about Meleager :

Nonius : ' Torrus ' is a term for torch . . . —

that, when the flaming torch
Should die out—that alone would be the end
Of life and destiny for Meleager,
His slaughter.

446-7

She resolves to put the brand into a fire and so destroy Meleager :

Nonius : ' Mansuetem ' and ' mansuem ' for ' mansuetum,'
so that the nominative is ' mansues ' . . . —

But as things are, if mercy mild should take
Some hold of me his mother,

^a On this see p. 466.

ACCIUS

448

Nonius, 184, 25 : ' Vastities ' et ' vastitudo ' et ' vastitas,'
horror et desertio et contagium . . . —

Quae vastitudo haec aut unde invasit mihi?

449

Nonius, 336, 29 : ' Levare ' etiam minuere. . . . —

Cave lassitudo populitum cursum levet,

450

Nonius, 482, 17 : ' Itiner ' dictum pro iter . . . —
labore aut minuat itiner ingressum viae.

MINOS SIVE MINOTAURUS

451

Priscianus, ap. *G.L.*, II, 196, 6 : Caprigenus, terrigenus,
taurigenus. . . . Accius in Minoe—

Ex taurigeno semine ortam fuisse an humano
feram?

Cp. Macrob., *S.*, VI, 5, 14 (Accius . . . in Minotauro).

⁴⁴⁹ populitum Linds. poplitum *cd. princ.* poplit *cdd.*
poplitum <tuum> Ribb.
⁴⁵⁰ labore *cdd.* laborem Voss. ingressum *cdd.*
ingresso Voss. viae Voss. via *cdd.*

PLAYS

448

Meleager ^a feels the faintness of death coming on him ! :

Nonius : ' Vastities ' and ' vastitudo ' and ' vastitas,'
horror, desertion, infection . . . —

What ravage this? And whence has it assailed
me?

Unplaced fragments :

449

Nonius : ' Levare ' also means to lessen . . . —

Take care that weariness lessens not the running
of your knees,

450

Nonius : ' Itiner ' used as a form of ' iter ' . . . —

or shortens through the labour of the road the
journey you have set out upon.

MINOS or THE MINOTAUR ^b

451

The single fragment refers to the Minotaur :

Priscianus : ' Goatbred,' ' earthbred,' ' bullbred.' . . .
Accius in *Minos*—

From bullbegotten or from human seed,
Say men the wild beast sprang?

^a Or possibly Althaea feels her madness beginning.

^b The single fr. may be spoken by Theseus.

⁴⁵¹ ortam * * * * fuisse *Halb. Prisc.* hortam fuisse *Bern.*
Prisc. ortum *Macro.* an humano feram *Ribb.*
eam an humano *Lugl. Prisc.* an humano eam *rell. om.*
feram *Par. Prisc., Macro.* a. h. cluam *Bothe*

479

ACCIUS

MYRMIDONES

This play was probably not the same as *Achilles* (see p. 326). Aeschylus wrote a trilogy *Μυρμιδόνες* (dealing with the wrath of Achilles and ending with the death of Patroclus), *Νηρείδες*, *Φρύγες ἢ Ἔκτορος λύτρα*. Accius possibly followed the first

452-7

Nonius, 432, 31 : ‘Pervicacia’ et ‘pertinacia’ hoc distant : pervicacia est interdum bonarum rerum perseverantia, pertinacia semper malarum. Accius Myrmidonibus—

Achilles

Tu pertinaciam esse, Antiloche, hanc praedicas,
ego pervicaciam aio et ea me uti volo ;
nam pervicacem dici me esse et vincere
perfacile patior, pertinacem nihil moror. 455
Haec fortis sequitur, illam indocti possident.
Tu addis quod vitio est, demis quod laudi datur.

458-60

Nonius, 109, 28 : ‘Fidelitatem,’ id est fidem . . . —

Nolo equidem : sed tu huic, quem seis quali in te siet
fidelitate, ob fidam naturam viri
ignosce.

461

Nonius, 120, 28 : ‘Honestitudo’ pro honestas . . . —

Tua honestitudo Danaos decepit diu.

Non., 432 : *ordinat* Bothe (*prob.* Ribb.) 452-3, 456-7,
454-5

⁴⁵³ et ea me Fruter et hac me S. et a me *cdd.*
seclud. et L

⁴⁶¹ decepit Delrio decipit *cdd.*

480

PLAYS

THE MYRMIDONS

of these three plays, which had a chorus of Achilles' warriors. All the fragments deal with the reconciliation of Achilles (cf. R., 349 ff.), but it is not possible to fix their right order.

452-7

Before the coming of the embassy :

Nonius : 'Pervicacia' and 'pertinacia' differ in this, that 'pervicacia' is sometimes used for perseverance in actions which are good; 'pertinacia' is always used for perseverance in bad. Accius in *The Myrmidons*—

Achilles

Now you, Antilochus, proclaim that this
Is stubbornness; I say it is steadfastness,
And that is what I wish to exercise;
To win and be called steadfast—that I suffer
Most readily; but stubborn to be called—
I care not for it.^a Steadfastness attends
The brave; the other to the untaught belongs.
You lay on me the thing that brings a blemish,
Rob me of what men class with approbation.

458-60

An attempt to mollify Achilles ? :

Nonius : 'Fidelitatem,' that is, 'fidem' . . . —

I do not wish it, no. But pardon him
By virtue of his trusty heart; you know
What trustiness is his towards yourself.

461

Nonius : 'Honestitudo' for 'honestas' . . . —

Your honourableness has duped the Danai long.

^a Or, 'but I care not for a stubborn man.'

ACCIUS

462

Nonius, 396, 32 : ' Sufferre ' est sustinere . . . —

Ego me non pecasse plane ostendam aut poenas
sufferam.

463-4

Hom., *Il.*, IX, 358 s.

Nonius, 233, 41 : ' Anima, ' ventus . . . —

trahere in salum
classis et vela ventorum animae immittere.

465

Nonius, 501, 34 : Accusativus pro genetivo . . . —
mea facta in acie obliti.

466-7

Nonius, 137, 29 : ' Maestaret ' pro maerentem faceret . . . —
Quod si ut decuit stares mecum aut meus maestaret
dolor
iam diu inflammari Atridae naves vidissent suas.

468

Nonius, 261, 26 : ' Cernere ' rursum succedere, unde et
cernere hereditatem filii, id est succedere patribus, dicti
sunt . . . —

Agamemnon

Regnum tibi permitti malunt? Cerne. An tradam
exercitus?

⁴⁶³⁻⁴ trahere i. s. | c. Grotius (classis Iun.) classes t. i. s. S
classis in salum trahere et v. v. a. i. Usener habenas
ventorum Buecheler classis t. i. s. et v. vent. a. i. *coni.*
Iun. lassis trahere in salum et v. v. a. i. *cdd.*

⁴⁶⁶ quod si Fruter. quod sic *cdd.* fortasse quod sei

⁴⁶⁸ cerne. An tradam exercitus? Linds. cernant Mer-
cier cernas tradam Mr. cernam tradam *cdd.* (tradunt Lu.)

PLAYS

462

Nonius : ' Sufferre ' (undergo) means to sustain . . .

Myself will plainly show I did no wrong,
Or else I'll undergo the penalty.

463-4

His desire to go home :

Nonius : ' Anima,' wind . . . —

Into the brine ^a to launch the fleets and let
The sails into the winds' breath.

465

His resentment :

Nonius : The accusative for the genitive . . . —

Forgetting the deeds I did in battle-line.

466-7

He regrets that Ajax does not side with him :

Nonius : ' Maestaret ' for ' maerentem faceret ' . . . —

But if, as was becoming, you had stood
On my side, or if sorrow shown by me
Had saddened you, then long ago the sons
Of Atreus would have seen their ships ablaze.

468

Agamemnon in face of a revolt :

Nonius : ' Cernere ' again means ' succedere,' to succeed.
Whence sons were said ' cernere ' an inheritance, that is to
succeed their fathers . . . —

Agamemnon

Prefer they to entrust command to you?
Accept the inheritance; will I surrender
The armies?

^a The Romans derived *salum* from *sal*, wrongly.

ACCIUS

469

Hom., *Il.*, IX, 496–7 (*Phoen. loqu.*) *vel* 225–6 (*Ulix. loqu.*).

Nonius, 262, 5: ‘Confidentia’ rursum temeritas, audacia . . . —

Iram infrenes, obstes animis, reprimas confidentiam.

NEOPTOLEMUS

The plot probably ran as follows. After the death of Achilles, Neoptolemus’ mother Deidameia and his grandfather Lycomedes, who dwelt in Seyros, determined not to allow Neoptolemus to leave them. So he was put in charge of cattle and goats on the island. But he chafed at his employment. Phoenix landed in search of him, because without him the Greeks were unable to take Troy. Phoenix found him among the flocks, recognised him from his noble looks, and told him how matters stood. Neoptolemus with alacrity took the arms

470

Nonius, 505, 4: ‘Sonere’ . . . Accius Neoptolemo—
atque adeo valvas sonere sensi regias.

471

Festus, 548, 19: ‘Taenias’ Graecam vocem sic interpretatur Verrius ut dicat ornamentum esse laneum capitis honorati . . . —

decorare est satius quam verbena et taeniis.

472

Nonius, 73, 16: ‘Acrimonia’ est animi vivacitas . . . —
vim ferociam animum atrocitatem iram acrimoniam

⁴⁷² animum *cdd.* animi Bothe

^a That this fr. comes after 468 is suggested by the order in which Nonius quotes them.

^b *Cf.* R., 404. Possibly from a dialogue between Phoenix and Neoptolemus.

PLAYS

469

An effort to mollify Achilles? :^a

Nonius: 'Confidentia' again means rashness, boldness . . . —

Bridle your wrath, stand up and face your passions,
Restrain your self-assurance.

NEOPTOLEMUS

which Phoenix offered. Deidameia and Lycomedes learnt of the coming of Phoenix, and their objections were overcome with difficulty. Neoptolemus departed with Lycomedes' blessing. The story, however, was varied, and Neoptolemus was, according to some versions, fetched not by Phoenix but by Ulysses or Diomedes or both (cf. Philostrat., *Imag.*, 111 ff.; Quint. Smyrn., VII, 169 ff.; Hom., *Od.*, XI, 505 ff.) Scene: Before Lycomedes' palace. The context of nearly all the fragments is more than doubtful. R., 402 ff.

470

Nonius: 'Sonere' . . . Accius in *Neoptolemus*—

I surely heard the royal doors resound.

471

The ambassadors state their case; Neoptolemus should don a helmet? :^b

Festus: 'Taeniae.' A Greek word which Verrius explains by saying that it is a woollen adornment for an honoured head . . . —

It's better thus to decorate his head
Than with the hallowed foliage and ribbons.

472

On the passions of war? :

Nonius: 'Acrimonia' is a liveliness of the mind . . . —

Ferocity, violence, wrath and cruelty,
Anger and spite^c

^c Nonius takes *acrimonia* as a liveliness of mind, but it clearly carries a sense of ill-will. Cp. the next fr.

ACCIUS

473

Festus, 540, 10 : ‘ Tolerare,’ patienter ferre . . . —
Haut quisquam potis est tolerare acritudinem.

474

Nonius, 423, 27 : ‘ Pudet ’ et ‘ piget.’ . . . —

Neoptolemus

Dolet pudetque Graium me et vero piget.

475

Nonius, 257, 53 : ‘ Callet ’ significat scit . . . —
Satin astu et fallendo callet ?

476

Nonius, 281, 1 : ‘ Dignatus ’ significat dignus habitus . . . —

Deidamia

Sed quem mihi iungent ? Cui, quae cum illo fuerim,
dignabor dari ?

477-8

Nonius, 501, 3 : Genetivus pro dativo . . . —

Quid si ex Graecia
omne illius par nemo reperiri potest ?

⁴⁷³ haut *Augustin.* aut *cd.* (*recte ?*)

⁴⁷⁴ Graium *Fruter.* gravium *cdd.*

⁴⁷⁸ omni *Mercier* omnei *Linds.* omne *cdd.* illius
Mercier illūm *Voss.* ilium *cdd.*

PLAYS

473

Festus : 'Tolerare,' to bear patiently . . . —

Not any man is able to endure despite.

474

Neoptolemus is ashamed :

Nonius : 'Pudet' and 'piget.' . . . —

Neoptolemus

Sorrow and shame I feel towards the Greeks ;
Indeed I likewise feel regret.

475

The cunning ways of Ulysses ? :

Nonius : 'Callet' (is thick-skinned, hardened) means knows
. . . —

Is he not hardened
Enough in cunning and in trickery ?

476

*Deidameia dreads loneliness if Neoptolemus goes away : she
thinks of her past union with Achilles :*

Nonius : 'Dignatus' means held worthy . . . —

Deidameia

But whom will they unite to me ? To whom
Shall I deign to be given—who have lived
With him ? ^a

477-8

The claims of the Greeks :

Nonius : The genitive for the dative . . . —

What if from all Greece no one can be found
An equal to him ?

^a sc. Achilles. In this fr. *dignabor* is deponent, not passive ?

ACCIUS

479

Nonius, 203, 9 : ' Error ' . . . feminini . . . —

Satis iam dictum est, neque ego errantia animi prave
morigerabor.

480

Nonius, 493, 12 : ' Acritas ' . . . —

. . . veritatis vis atque acritas

Cp. Gell., XIII, 3.

481

Nonius, 469, 19 : ' Adsensit ' . . . —

Ubi nihil contra rationem aequam habuit, adsensit
silens.

482

Nonius, 341, 35 : ' Mactare ' est magis augere . . . Accius
Neoptolemo—

Phoenix

. . . ita ut dixi, macte his armis, macte virtutei
patris!

NYCTEGRESIA

The model is unknown, but the theme is the same as that of
the ' *Doloneia* ' of *Iliad*, X; it dealt with the expedition which
Diomedes and Ulysses took by night, the capture of Dolon,

⁴⁷⁹ errantia *Flor.* 3 errantiae *LuG.*

⁴⁸⁰ veritatis vis Voss. vis veritatis *cdd.*

⁴⁸² Neoptolemo ita ut Iun. tempta ut Buecheler eia
ut Quich. tun Ulixē Mr. praemia | porta Ulixi Ribb.
(*Röm. Trag.*, 406) tu uti Ribb. (*Trag. Fragm.* uti Voss.)
optolempota ut dixi *Gen. Bamb.* 83 *Escorial.*, 1 opeolempota
u. d. *LuG.*

PLAYS

479

Phoenix (?) threatens to end the discussion :

Nonius : 'Error' . . . of the feminine gender . . . —

Enough is said already ; I will not

Wickedly pander to you like a stray-wit.

480

He wins his point at last

Nonius : 'Acritas' . . . —

the might and keenness of truth

481

Nonius : 'Adsensit' . . . —

When he

Had nought to say against fair reasoning,

He gave assent without a word.

482

Phoenix gives to Neoptolemus the arms of his father Achilles : ^a

Nonius : 'Mactare' is the same as 'magis augere' . . .

Accius in *Neoptolemus*—

Phoenix ?

Even as I have said—honour to you in these weapons ! Honour in your father's bravery !

THE NIGHT-ALARM ^b

and perhaps also the massacre of Rhesus and his companions.
Cf. R., 362 ff. Scene : The Greek camp and the battlefields
at Troy.

^a R., *Trag. Fragm.*, Corollar., LX.

^b On the title, cf. Paulus (ex F.), 55, 4: "'Egretus' and 'adgretus' are derived from the Greek and take their meaning 'a surgendo et proficiscendo.' Hence 'nyctegresia' means as it were 'noctisurgium.'"

ACCIUS

483

Hom., *Il.*, X, 15.

Cicero, *Tusc. Disp.*, III, 26, 62 : Ex hac opinione sunt illa varia et detestabilia genera lugendi . . . hinc ille Agamemno Homericus et idem Accianus—

scindens dolore identidem intonsam comam.

484

Il., X, 17 s., 137 s.

Nonius, 502, 31 : 'Fervit' pro fervet . . . Accius Nyctegresia—

Classis aditu fervit.

485

Il., X, 204 s. ? (*Nestor loqu.*)

Nonius, 483, 40 : 'Tumulti' pro tumultus . . . —

Cuius vos tumulti causa accierim et quid parem
animum advortite.

486

Il., X, 207-210 ?

Nonius, 227, 21 : 'Textus' . . . Neutri . . . Accius Nyctegresia . . . —

Nestor

. . . Ascendit oras laterum texta Vulcani vorax.

⁴⁸³ *trib.* 'Nyctegres.' Duentzer

⁴⁸⁴ classis aditu fervit W classis ocluditur *vel* aditu
vestro *coni.* Linds. *alii alia* classis adidcladitur *cdd.*
pler. (adit clauditur *Lu.* adit ocladitur *G.*)

⁴⁸⁶ Nyctegresia ascendit Linds. scandit Canterus
iamiam ascendit Bothe nyctegresias scendit *Lu.* nycte-
gresi aseendit *G.* scindit *cdd. rec.* oras Ribb. aura
Palmer (*Spic.*) ira Canterus horum Bothe flora
S hora *cdd.* scandit o. l. t., <flamma> V. v. Ribb.

PLAYS

483

From the prologue ; Agamemnon rends his hair :

Cicero : As a result of this idea come the various detestable ways of expressing grief . . . hence your Agamemnon in Homer and also in Accius—

Tearing in grief again and yet again
His unshorn hair.

484

Nestor rouses the chiefs : ^a

Nonius : ‘ Fervit ’ for ‘ fervet ’ . . . Accius in *The Night-Alarm*—

The fleet at his approach with bustle seethes.

485

The chiefs meet by night on the battlefield : ^b

Nonius : ‘ Tumulti ’ for ‘ tumultus ’ . . . —

Turn you your minds to hear
By reason of what tumult I have called
You hither, and what plans I do prepare.

486

Nestor fears that the Trojans may set fire to the ships ? : ^c

Nonius : ‘ Textus ’ . . . Neuter . . . Accius in *The Night-Alarm*—

Vulcan’s devouring flame climbs up the cables,
The woodwork of our vessels’ sides.

^a This seems to be the best context. In the quotation by Nonius, *claditur* (or *ocladitur*) seems to me to have been produced by dittography in the archetype and so we can recover only *classis aditu fervit*.

^b Spoken by Agamemnon or possibly by Nestor.

^c The reference is obvious, but how the fr. can fit into this play it is hard to see. Cf. R., 367–8. I compare *Il.*, X, 207–210 (Nestor speaks).

ACCIUS

487

Nonius, 315, 19 : ' Grave,' solidum et firmum. Accius . . .—

Agamemnon

Id quod facis gratum et grave est.

488

Il., X, 243–5.

Nonius, 499, 29 : Accusativus pro genetivo . . . (500, 5) . . .—

Diomedes

An ego Ulixem oblisear umquam aut quemquam
praeponi velim?

489

Il., X, 278 s., 284 s.

Nonius, 166, 16 : ' Ruspari ' est scrutari. . . .—

Iube nunc adtemptare, iube nunc animo ruspari
Phrygas.

490

Il., X, 341 s.?

Nonius, 396, 37 : ' Sufferre' significat dedere vel supponere . . .—

Ulixes

Aut ego illum eripiam aut illi poenas sufferam.

⁴⁸⁹ iube . . . iube *ed.* 1526 iuva . . . iuva Gebhard
lubet . . . lubet Mercier iuben . . . iuben Mr. iuve
. . . iuve *cdd. prob.* Ribb. animo *cdd.* anime Ribb.

⁴⁹⁰ illum *Bern.* 83 illi *rell.* illum Ribb. *alii alia*
poena sufferam *cdd.* poenas Mercier sufferar Mr.

PLAYS

487

Diomedes volunteers, and is thanked by Agamemnon :

Nonius : ' Grave ' (weighty), solid and firm . . . —

Agamemnon

That which you do is a weighty and a grateful act.

488

Diomedes chooses Ulysses as his companion :

Nonius : The accusative for the genitive . . . —

Diomedes

Could I forget Ulysses any time,
Or wish that any man be put before him?

489

Nonius : ' Ruspari ' means to search out . . . —

. . . Command me now to assail, command me
To spy out heartily the Phrygians.

490

*The two heroes in ' no-man's-land ' see Dolon, the Trojan spy.
Ulysses whispers to Diomedes : ^a*

Nonius : ' Sufferre ' means to give up, or to put under . . . —

Ulysses

I'll either haul him out or undergo
Penalty at his hands.

^a So I take it and compare *Il.*, X, 341 ff.

ACCIUS

491

Hom., *Il.*, X, 413 (cp. 427).

Nonius, 505, 16 : ' Expedibo ' pro expediam . . . —

Dolo

Cuncta expedibo ; id modo ius iurandum date.

492

Nonius, 485, 33 : ' Lucti ' pro luctus . . . —

Tunc quod superest socium mittis leto ? An lucti
paenitet ?

493

Nonius, 366, 29 : ' Levare ' etiam minuere . . . —

Illos suapte induxit virtus, tu laudem illorum levas.

OENOMAUUS

According to Hyginus, *Fab.*, 84, Oenomaus, a son of Mars and Asterope, and husband of Euarete, a daughter of Acrisius, was afraid to give his lovely daughter Hippodamia in marriage because an oracle had said that he must beware of death at the hands of a son-in-law. Many wooed her, and so he ordained that whoever should defeat him in a chariot race should wed her; the loser would be put to death. Oenomaus gave each competitor a start, sacrificed a ram, and then mounted his chariot with Myrtilus his charioteer, and speared the wooer when he came up with him (*Diodor. Sic.*, IV, 73; *Schol.*, ad *Pind. Ol.*, I, 14). Oenomaus had horses which were swifter than the north wind, and many a man lost the race and his life;

⁴⁹² tunc quod *cdd.* tun (*vel* tum) q. Voss. tum quid
ed. 1480 mittis *vel* mitti Voss. mittes Bothe

PLAYS

491

Dolon is captured. He will answer all questions if his life is spared :

Nonius : ' *Expedibo* ' for ' *expediam* ' . . . —

Dolon

All I will unfold ;

Do you but grant me this sworn oath.

Unplaced :

492

Nonius : ' *Lucti* ' for ' *luctus* ' . . . —

As for the rest, do you then send your comrade ^a
To death ? Are you now sorry for your grief ?

493

Nonius : ' *Levare* ' (diminish, impair) also means to lessen. . . . —

Them their own valour did lead on ; but you
Their good report impair.

OENOMAUUS

but at last Pelops, a son of Tantalus, came and saw over the doors the human heads of all who had tried to win the maid. Angry at Oenomaus' cruelty, he promised to give half the kingdom to Oenomaus' charioteer Myrtilus if he would help in a plot. Myrtilus consented and prepared a chariot which had no linchpins in the naves of the wheels. The result was that Oenomaus' chariot was wrecked. Pelops came home with Hippodamia and Myrtilus, but broke faith with Myrtilus and threw him into the sea. As he sank, Myrtilus cursed Pelops and all his race. Such was the plot of the play *Ὀινόμενος* of Sophocles followed by Accius. Scene : Pisa. Cf. R., 431 ff.

^a Or ' Do you then send what remains of your comrades . . . '

ACCIUS

494

Nonius, 469, 3 : ' Auguro. ' Accius Oenomao—

Oenomaus

atque ea coniectura auguro.

495-6

Nonius, 485, 3 : ' Iteris ' positum pro itineris . . . —

(A) Praesto etiam adsum.

(B) Expromē quid fers, nam te e longo vadere
itere cerno.

497

Nonius, 482, 17 : ' Itiner ' dictum pro iter . . . —

Pelops

coniugium Pisis petere, ad te itiner tendere.

498

Nonius, 15, 20 : ' Grummus ' dicitur agger . . . —

Quemcumque institeram grumum aut praecisum
iugum,

499

Nonius, 120, 28 : ' Honestitudo ' pro honestas . . . —

Horrida honestitudo Europae principum primo ex
loco

⁴⁹⁵⁻⁶ te e longo v. | i. c. W t. e. l. i. Mr. t. l. ego i.
coni. Linds. longo itere cerno vadere *cdd.* *fortasse*
p. e. a. expromē <tu> | quid fers *e. g. s. (senar.)*

⁴⁹⁷ Pisis Delrio tisis *cdd.*

⁴⁹⁹ principum Voss. principium *cdd.*

496

PLAYS

494

Oenomaus on the oracle that he must beware of a son-in-law :

Nonius : ' Auguro.' Accius in *Oenomaus*—

Oenomaus

And that is what by surmise I foretell.

495-6

Coming of Pelops ? :

Nonius : ' Iteris ' put for ' itineris ' . . . —

(A) Here even now am I at hand.

(B) Out with

Your message ; for I see that you do come
After a long journey.

497

Pelops explains his ambition :

Nonius : ' Itiner ' used for ' iter ' . . . —

Pelops

Marriage to seek at Pisa, and to you
Direct my journey.

498

He describes his journey ? :

Nonius : ' Grummu ' is a word used for mound . . .

Whatever hillock or sheer mountain-chain
I had set foot on,

499

Pelops(?) is aghast as he sees the rotting heads :

Nonius : ' Honestitudo ' for ' honestas ' . . . —

The fearful fealty of Europe's chieftains ^a
From foremost rank

^a Or possibly ' The bristling row of valiant heads of Europe's chieftains . . . But *principium* may be right, and the fr. would then refer to Europa who was carried off by Zeus—' Europa's rough chastity, the first cause in the first place,' whatever that may mean.

497

ACCIUS

500

Nonius, 230, 35 : ' Usus ' . . . feminino . . . —

Oenomaus

atque hanc postremam solis usuram cape !

501-4

Nonius, 357, 12 : ' Obscenum ' significat et male dictum . . . —

Vos ite actutum atque opere magno edicite
per urbem ut omnes, qui arcem Alpheumque accolunt,
cives ominibus faustis augustam adhibeant
faventiam, ore obscena dictu segregent.

Cp. Non., 206, 2.

505-6

Festus, 178, 6 : ' Numero ' nimium cito, celeriter nimium . . . —

Pelops

Ego ut essem adfinis tibi, non ut te extinguerem
tuam petii gnatam ; numero te expugnat timor.

Cp. Non., 352, 17.

⁵⁰⁰ postremum Bergk postremo *cdd.*
⁵⁰² arcem Bentin. arcem hanc Voss. arcana *cdd.*
Alpheumque (Alfeumque) Kiessling astūque T asteum-
que *cdd.*
⁵⁰⁴ dictu *Escorial.* 1 dicti *Lu.1 Gen. Bern.* 83 dicta *G.*
dictu ut A. Lang dictis *cdd.* 206

PLAYS

500

All is ready for a race. Oenomaus to Pelops :

Nonius : ' Usus ' . . . in a feminine form . . . —

Oenomaus

And take your last enjoyment of the sun !

501-4

Oenomaus makes ready according to his custom :

Nonius : ' Obscenum ' means also evil-spoken . . . —

Now go you all at once ; with great dispatch
Proclaim throughout the town that all its people,
Who dwell near to the stronghold and the Alpheus,
Must bring a solemn and propitious silence
To attend propitious omens, and dispart
Words of ill-boding import from their tongues.

505-6

Pelops has won the race. He addresses Oenomaus :

Festus : ' Numero ' means very swiftly, very quickly . . . —

Pelops

To be your kinsman, not your murderer—
That's why I sought your daughter ; in too
full number
Dread takes your heart by storm.

⁵⁰⁶ expugnat timor O. Mr. expurgat t. *cd.* Fest. ex-
purgasti *Non.*

ACCIUS

507-8

Nonius, 73, 22 : ' Angustitatem ' . . . —

Saxum id facit angustitatem, et sub eo saxo exuberans
scatebra fluviae radit rupem.

509-12

Nonius, 395, 11 : ' Segetem ' etiam ipsam terram dici-
mus . . . —

Forte ante auroram, radiorum ardentum indicem,
cum somno in segetem agrestis cornutos cient,
ut rorulentas terras ferro fumidas
proscindant glebasque arvo ex molli exsuscitent,

PELOPIDAE

Nothing is known of the plot of this play (cf. R., 457 ff.), but it would concern the murder of Pelops' favourite son Chrysippus (see the play *Chrysippus*, p. 402 ff.); Pelops' other

⁵¹⁰ cum somno *cdd.* cum e somno Lips

⁵¹¹ fumidas Ribb. rosidas Lips, S rufulas Bothe
nvidas T diffidas *vel* dividas Buecheler fervido Bergk
(αἴθωνι σιδήρῳ *Hom.*, *Il.*, IV, 485 *al.*; *Od.*, I, 184; *Soph.*, *Al.*, 147) fidas *cdd.*

⁵¹² exsuscitent Fruter. excitent *cdd.*

PLAYS

507-8

Pelops? on envy: ^a

Nonius: 'Angustitatem' . . . —

That stone forms

A narrow slit, and under that same stone
The gushing and the spouting of the water
Wears down the rock.

509-12

Unplaced fragment (probably early in the play):

Nonius: 'Segetem.' We use the term even for the land
itself . . . —

. . . By chance before the daybreak,
Which points to the coming of the burning rays,
When peasants rouse the horned kine from sleep
To drive them to the cornfield, that they may
Cleave with the share the steaming dewy ground,
And from the fallow soft stir up the clods,

PELOPS' SONS

sons were proved guilty or suspected of having done the murder, and were banished from Pisa and dispersed over the Peloponnese.

^a There is probably an allusion to this passage or context by Cicero in *ad Fam.*, IX, 16, 4, where he mentions the 'famous simile' of Accius in *Oenomaus*, and speaks of applying it 'not to envy but to fortune, which I think is a paltry and feeble thing and ought to be broken by a firm and staunch mind like a wave upon a rock.' In this passage of Cicero, *fluctum a saxo frangi* might be taken as a quotation from this context, but in Nonius it is the rock which breaks.

ACCIUS

513

Gellius, II, 6, 23 : 'Squalere' . . . dictum a squamarum crebritate asperitateque. . . . Accius in Pelopidis . . . —

eius serpentis squamae squalido auro et purpura
pertextae

Cp. Macrob., *S.*, VI, 7, 18; Non., 452, 27.

514

Martianus Capella, III, 272 : Complexiva coniunctio est que, ve expletiva, ut . . .

stimulove meum cor.

apud Accium in Pelopidis.

515

Nonius, 132, 29 : 'Laetare' et 'laetiscere,' laetificare . . . —
et te ut triplici laetarem bono.

516-17

Nonius, 174, 11 : 'Satu' positum pro semine . . . —
nam med ut credam ex tuo esse conceptum satu
tua argumenta redigunt animum et conmovent.

518

Nonius, 485, 33 : 'Lucti' pro luctus . . . —
Cesso hinc ire et capere lucti vestem in leto coniugis?

519

Serv. auct., ad Verg., *Aen.*, V, 40 : 'Gratatur.' Quidam gratatur non gratulatur sed laetatur accipiunt . . . —

nec tibi me in hac re gratari decet.

⁵¹³ pertextae *Gell.* textae *Non.*

⁵¹⁶ med *Mercier* me *cdd.*

⁵¹⁷ tua *coni.* Buecheler mihi *olim* Ribb. tot Voss.
multa *vel* sat Bothe ut *cdd.*

⁵¹⁸ capere Mr. rapere *cdd.* (lavere Roth) lapere
cdd.

PLAYS

513

Gellius : 'Squalere' . . . is a term derived from dense quantity and roughness of 'squamae.' . . . Accius in *Pelops' Sons* . . . —

. . . That serpent's scales
With scaly gold and purple interwoven

514

Martianus : 'Que' is a copulative conjunction; 've' . . . is *disjunctive*,^a for example . . . in a passage of Accius, in *Pelops' Sons*—

or I goad my heart.

515

Nonius : 'Laetare' and 'laetiscere,' to make 'laetus' . . . —

and that you I might gladden with a threefold blessing.

516-17

Nonius : 'Satu' (sowing) put for seed . . . —

. . . for your proofs stir my mind
And bring me to believe that I am a man
Conceived from your own sowing.

518

Nonius : 'Lucti' for 'luctus' . . . —

Why do I dally to go hence and take
In my wife's death a garb of mourning?

519

Servius supplemented, on 'gratatur' in Virgil : Some take 'gratatur' not in the sense of 'wishes joy to,' but 'delights in' . . . —

Nor is it fit I should be pleased with you
In this.

^a The right word is *disiunctiva*; *expletivae* was the term used of words such as *autem*, *equidem*.

ACCIIUS

PERSIDAE

520-1

Priscianus, ap. *G.L.* III, 423, 35 : Nee solum comiei huiusce modi sunt usi iambis, sed etiam tragiei vetustissimi, ut . . . (424, 9) Accius . . . (16) in Persidis—

Satin ut, quem cuique tribuit fortuna ordinem,
numquam ulla humilitas ingenium infirmat bonum?

PHILOCTETA

SIVE

PHILOCTETA LEMNIUS

When Philoctetes was bitten in the foot by a snake, he was exposed, at Agamemnon's orders, on Lemnos, because of his groans and the smell from his sore. He had with him the magic arrows of Hereules and was tended by Iphimachus, a royal shepherd. Agamemnon, learning that Troy could not be taken without those arrows, sent Ulysses and Diomedes to

522-6

Apuleius, *de Deo Socr.*, 24 : Accius Ulixen laudavit in Philocteta suo in eius tragoediae principio—

Chorus

Inclute parva prodite patria,
nomine celebri claroque potens
pectore, Achivis classibus auctor,
gravis Dardaniis gentibus ultor, 525
Laertiade ;

novissime patrem memorat.

Cp. Mar. Victorin., ap. *G.L.*, VI, 77, 4 ; Atil. Fortunat. (Caes. Bass.), ap. 267, 22 ; Charis., ap. I, 290, 1.

⁵²² prodite Apulei., p̄dite *cdd.* Charis. praedite Victorin.,
Fortunat.

⁵²⁴ auctor Apulei., Victor. ductor Sarisb.

PLAYS

PERSEUS' SONS ^a

520-1

Priscianus: And not only did the comic poets use iambs of this sort, but the oldest tragic writers also; for example . . . Accius . . . in *Perseus' Sons*—

Is it enough that whatsoever rank
Is granted unto any man by fortune,
Not any humble state at any time
Enfeebles a righteous heart?

PHILOCTETES

OR

PHILOCTETES ON LEMNOS

Philoctetes to reconcile him. This they succeeded in doing. When Philoctetes reached Troy, he was cured by Machaon. This play of Accius was in part at least based on Aeschylus (see p. 507). The chorus was apparently composed of companions of Ulysses and Diomedes.

522-6

Opening of the play. Chorus to Ulysses on his landing on Lemnos:

Apuleius: Accius praised Ulysses in his *Philoctetes*, in the beginning of that tragedy—

Chorus

O man renowned, brought forth by a little land,
master of a famous name and strong in honoured
heart, to the Achaean fleets a supporter,^b to the clans
of Dardanus a stern punisher, son of Laertes;

He mentions the father last.

^a Possibly to be identified with the play *Amphitruo* (see pp. 340 ff.); R., 557.

^b I retain *auctor*. Ulysses was famed for his knowledge of seamanship and brought twelve ships to Troy. But *classibus* may mean 'army,' 'hosts.'

ACCIUS

527-40

Varro, *L.L.*, VII, 11 : Loca quaedam agrestia, quae aliquis dei sunt, dicuntur tesa. Nam apud Accium in Philocteta Lemnio . . . (fr. 557) loca enim quae sint designat cum dicit—

Lemnia praesto
litora rara et celsa Cabirum
delubra tenes, mysteria quae
pristina castis concepta sacris, 530

Cicero, *de Nat. Deor.*, I, 42, 119 : Praetereo Samothraciam eaque quae Lemni—

nocturno aditu occulta coluntur
silvestribus saepibus densa.

Quibus explicatis ad rationemque revocatis rerum magis natura cognoscitur quam deorum.

Varro, *l. c.* Dein—

Volcania iam templa sub ipsis
collibus in quos delatus locos
dicitur alto ab limine caeli . . . 535

et—

nemus expirante vapore vides,
unde ignis eluet mortalibus clam
divisus ;

Cicero, *Tusc. Disp.*, II, 10, 23 : Veniat Aeschylus, non poeta solum, sed etiam Pythagoreus; sic enim accepimus. Quo

⁵²⁷⁻⁸ Lemnia praesto littora rara *Aug.* p. l. iamiam vel
p. l. rava Hermann clara Bergk grata Buecheler
prest (*vel. sim.*) olitor a rarar *Laur.*

⁵²⁹ tenes *cdd.* tuis Bergk

⁵³³⁻⁸ *var. temptant docti*

⁵³³ Volcania iam Ribb. Volcani iam Buecheler et
Volcania S dein V. Hermann Volcania *vel* Volgan-
cdd.

⁵³⁵ limine *vulg.* lumine *cdd.*

PLAYS

527-40

Varro : Certain country-places which belong to some god are called 'tesca' (wild places). For in a passage of Accius, in *Philoctetes on Lemnos*, we have . . . (see l. 557). And he defines what sort of places are 'tesca' when he writes—

Here are the scanty ^a shores of Lemnos ; and you abide in the lofty shrines of the Cabiri, mysteries which, born of old in guiltless ceremonies,

Cicero : I say nothing of Samothrace and the things which at Lemnos—^b

hidden and set thick with woodland hedges, are haunted by attending worshippers at night.

For if you explain those mysteries and reduce them to reason, you recognise that you have to do with natural science rather than theology.

Varro goes on : Then—

And now temples of Vulcan right beneath the hills, places to which, it is said, Prometheus borne down from the high threshold of heaven . . .

and—

You see a grove, that puffs out steam, whence fire, they say, was secretly bestowed on mortals to share ;

Cicero : Let Aeschylus ^c come along, not only as a poet, but also as a Pythagorean ; for thus have we been told. In

^a i.e. 'scattered' ; perhaps 'bare,' 'lonely.'

^b Cicero probably quotes from this play.

^c The passage from Varro indicates that Cicero quotes Accius, and does not translate Accius' model (?) Aeschylus.

⁵³⁷⁻⁸ m. clam divisus *Cic.* mortalibus divis (divis ¹ *Flor.*)
edd. Varr. divisse S

ACCIUS

modo fert apud eum Prometheus dolorem, quem excipit ob furtum Lemnium? 'Unde ignis cluet mortalibus clam divisus :—

eum doctus Prometheus
clepsisse dolo poenasque Iovi
fato expendisse supremo.

540

541

Nonius, 317, 38: 'Habere' rursus habitare . . .—

Ulixes

Ubi habet? Urbe agrone?

542-3

Cicero, *de Fin.*, V, 11, 32: Vis est perspicua naturae cum . . . homines. . . . ea perferant, quae Philoctetam videmus in fabulis, qui cum cruciaretur non ferendis doloribus, propagabat tamen vitam aucupio—

Pastor

Configit tardus celeris, stans volatiles;

ut apud Accium est, 'pennarumque contextu corpori tegumenta faciebat.'

Censorinus, ap. *G.L.*, VI, 612, 20: Trimetros tragicus—
pro veste pinnis membra textis contegit.

544

Macrobius, *S.*, VI, 155: 'Nec visu facilis nec dictu affabilis ulli' (*Aen.*, III, 621). Accius in Philoctete—

quem neque tueri contra nec adfari queas.

⁵³⁹ eum *cdd.*; *var. mut. docti* dictus *Cratandr.*
doctus *rell.* divis semen doctus Buecheler

⁵⁴² configit Bothe configo S configebat *Cic.*
volatiles S volantes *Cic.*

⁵⁴⁴ contra nec adfari *cdd.* (neq. affari *Par.*) nec contra
adfari C. F. W. Mueller nec fari Ribb.

PLAYS

what manner does Prometheus, in a passage of that poet, bear the pain which he sustains because of the theft of Lemnos? 'Whence fire, they say, was secretly bestowed on mortals to share :—

This fire cunning Prometheus is said to have stolen by a trick, and paid full penalty for it to Jupiter—through fate which is over all.

541

Ulysses asks where Philoctetes may be found :

Nonius: 'Habere' (have, keep) again means to inhabit . . . —

Ulysses

Where keeps he? In the city or afield?

542-3

A shepherd ^a replies :

Cicero : The force of nature shows itself most clearly when . . . men . . . endure what we see Philoctetes endure on the stage; when he was tortured by unbearable pains, he none the less prolonged his life by catching birds—

Shepherd

He standing, slow, swift flying birds transpierces ;
as we find in a passage of Accius : 'and makes covering for his body with braided feathers.' *Cicero here paraphrases a line which* Censorinus quotes thus : The tragic trimeter—

With braided feathers for a dress he veils
His limbs.

544

Philoctetes in unapproachable :

Macrobius, quoting Virgil : 'Neither easy for any man to look on, nor easy to accost.' Accius in *Philoctetes*—

Whom you could neither look in the face nor speak to.

^a Possibly Actor—Dio Chrys., 52, 8, (550); R., 377.

ACCIUS

545-6

Nonius, 91, 4: 'Cupienter,' cupidissime . . . —
cui potestas si detur, tua
cupienter malis membra discerpat suis.

547

Macrobius, *S.*, VI, 5, 14: 'Caprigenumque pecus nullo
custode per herbas' (*Aen.*, III, 221) . . . —
caprigenum trita ungulis.

548

Nonius, 521, 14: 'Cautim' pro caute . . . —

Ulixes

Contra est eundum cautim et captandum mihi.

549-53

Cicero, *Tusc. Disp.*, II, 14, 33: Num igitur fortem virum
. . . humana contemnentem potes dicere aut Philoctetam
illum —? a te enim malo discedere, sed ille certe non fortis,
qui iacet —

Philocteta

in tecto umido
quod eiulatu questu gemitu fremitibus
resonando mutum flebilis voces refert,

Cp. Cicero, *de Fin.*, II, 29, 94.

⁵⁴⁵ si *add.* Passerat

⁵⁵¹ mutum aut mutu *cdd.* *de Fin.*
Disp.

multum *cdd.* *Tusc.*

PLAYS

545-6

Nonius : 'Cupienter' (greedily), with great cupidity. . . . —
Who, grant him but the power, would greedily
Rend with his jaws your limbs.

547

Where Philoctetes can be found :

Macrobius, quoting Virgil : ' And the goat-born herd among
the grasses with none to tend them ' . . . —
worn away by the hoofs of the goat-born.

548

Ulysses will face Philoctetes :

Nonius : ' Cautim ' for ' caute ' . . . —

Ulysses

Warily must I
Attack him, face to face, and capture him.

549-53

Philoctetes on his wound :

Cicero : Surely you cannot apply the term brave man . . .
(because he scorned human fortune) either to the famous
Philoctetes or—well, I would rather not take you as an ex-
ample; but at any rate no brave man is he who lies—

Philoctetes

In shelter damp,
Which, dumb thing though it is, repeats my cries,
Tearful, re-echoing with wails and plaints,
With moans and groans,

ACCIUS

Cicero, *Tusc. Disp.*, II, 7, 19 : Aspice Philoctetam, cui concedendum est gementi; ipsum enim Hereulem viderat in Oeta magnitudine dolorum eiulantem. Nihil igitur hunc virum sagittae, quas ab Hereule acceperat, tum consolantur, —

cum ex viperino morsu venae viscerum
veneno inbutae taetros cruciatus cient.

Cp. Non., 324, 28; Cic., *de Fin.*, II, 29, 94; Char., ap. *G.L.*, I, 126, 30 (dracontem Accius in Philocteta).

554

Varro, *L.L.*, VII, 80 : Apud Accium—

Recriproca tendens nervo equino concita
tela;

reciproca est, quom unde quid profectum, redit eo.

Cp. Serv. auct. ad *Aen.*, IX, 619 (622). Cp. *παλίντρονα τόξα* (Hom., *Il.*, VIII, 266).

555-6

Cicero, *ad Fam.*, VII, 33, 1 : Nobis ipsis displicemus . . . ut etiam, si quando aliquid dignum nostro nomine emisimus, ingemiscamus, quod—

. . . Pinnigero, non armigero in corpore
tela exerceantur haec,

ut ait Philoctetes apud Accium,—

abiecta gloria.

557

Varro, *L.L.*, VII, 11 : Loca quaedam agrestia, quae alicuius dei sunt, dicuntur tesca. Nam apud Accium in Philocteta Lemnio—

⁵⁵⁵ quod pinnigero n. a. i. e. t. e. h. Hermann
mus, quod haec p. n. a. i. e. exerceantur t. S ingemisci-
p. n. a. i. e. t. exerceantur Cic. quod haec

PLAYS

Cicero also says : Look at Philoctetes, whose groaning we must pardon; for he had seen Hercules on Oeta wailing in the severity of his pain. Thus the arrows which he had received from Hercules bring him no comfort at the hour—

when veins within my flesh
Tainted by poison from a viper's ^a bite,
Call hideous tortures up.

554

His only comfort is the arrows which obtain him food :

Varro : In a passage of Accius—

Stretching fleet arrows on a bow backspringing,
With horses' sinews strung ;

'reciprocus' is the term used when anything returns to the place whence it set out.^b

555-6

But the use to which he puts them is unworthy of a warrior :

Cicero writes : I have lost confidence in myself . . . so that if I ever have put forth anything worthy of my renown, I even heave a groan over it, because, as Philoctetes says in Accius' play—

A feathered not an armoured body keeps
These arrows busy ; glory's cast away.

557

When found by Ulysses and Diomedes, he speaks to them :

Varro : Certain country-places which belong to some god are called 'tesca' (wild places). For in a passage in Accius, in *Philoctetes on Lemnos*, we have—

^a Accius used the word *draco* also, as Charisius shows (ap. *G.L.*, I, 126, 20).

^b Thus here the word applies best to the bow or to the bow-string. Contrast Festus' explanation of *reciprocare*, p. 295.

ACCIUS

Philocteta

Quis tu es mortalis qui in deserta et tesqua te ad-
portes loca?

Cp. Fest, 538, 26.

558

Nonius, 469, 34: 'Contempla' . . . —

Contempla hanc sedem in qua ego novem hiemes saxo
stratus pertuli.

559-60

Nonius, 179, 32: 'Taetritudo' . . . —

. . . quod te obsecro, ne haec aspernabilem
taetritudo mea inculta faxsit.

561

Hom., *Il.*, III, 229: ἔρκος Ἀχαιῶν. Cp. I, 284; Soph.,
Philoct., 332-4:

ΦΙΛ. οἷμοι φράσης μοι μὴ πέρα, πρὶν ἂν μάθω
πρῶτον τόδ', ἣ τέθνηχ' ὁ Πηλέως γόνος.
ΝΕΟΙΤ. τέθνηκεν, ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο.

Quintilianus, VIII, 6, 10: Inanima pro aliis generis eiusdem
sumuntur . . . aut pro rebus animalibus inanima--

Philoctecta

Ferron an fato moerus Argivum occidit?

⁵⁵⁷ tesqua Fest. tesa Varro (et Fest. lemm. suppl. ex
Paul.) adportes Scriverius adportas Fest. appones
Varro.

⁵⁵⁹⁻⁶⁰ ne haec a. cdd. a. n. h. Hermann mea
inculta Linds. mea me i. S. mea inocculta cdd.

514

PLAYS

Philoctetes

What mortal man are you to bring yourself
To places wild and lonely?

558

Nonius: 'Contempla' . . . —

Look long at this my resting-place, in which
Stretched on the stone I have endured nine winters.

559-60

Nonius: 'Taetritudo' . . . —

But, I beseech you,
Allow not this my uncared-for hideousness
To make of me a thing to scorn.

561

Philoctetes asks about the death of Achilles:

Quintilian, on metaphors: Again inanimate things are substituted for other inanimate things of the same gender, . . . or inanimate things for animate—^a

Philoctetes

By sword or fate did the Argives' bulwark fall?

^a The quotation comes probably from this play.

⁵⁶¹ ferron an fato Buecheler ferro an *aut* ferro non *cdd.*
fato non ferro *olim* Ribb.

ACCIUS

562-3

Macrobius, *S.*, VI, 5, 2 : Mulciber est Vulcanus, quod ignis sit et omnia mulceat ac domet. Accius in Philoctete—

Philocteta

Heu Mulciber!

Arma ergo ignavo invicta es fabricatus manu.

564-7

Cicero, *Tusc. Disp.*, II, 7, 19 : Aspice Philoetetam . . . exclamat auxilium expetens, mori cupiens—

Heu! quis salsis fluctibus mandet
me ex sublimo vertice saxi?
iam iam absumor; conficit animam
vis vulneris ulceris aestus.

568

Nonius, 323, 12 : 'Inmane' rursum minime bonum, et nocens . . . —

. . . Phrygiam miti more esse, animo inmani
Graeciam.

⁵⁶²⁻³ ergo *add.* Hermann *vel* cheu M. a. i. i. e. f. m. (*septenar.*) *constit.*

⁵⁶⁸ Phrygiam c. *q. s.* Mr. ipsam Frygiam mitiorem esse
aio immani Graecia Ribb. (F. m. e. i. G. Mercier) F. e. m. i.
G. Hermann *alii alia* Frygiam *cdd.* miti more *Gen.*
Bern. 83 minore *Lu.G.* essesamimani (-inm-, imm-)
graeciam *cdd.*

PLAYS

562-3

Philoctetes hears of the award of Achilles' arms to Ulysses :

Macrobius : ' Mulciber ' means Vulcan, on the ground that he is fire and ' mulcet ' (softens) and subdues all things. Accius in *Philoctetes*—

Philoctetes

Oh! Mulciber! For a coward^a then didst thou
make
The weapons with thine hand invincible!

564-7

Philoctetes in great pain and despair :

Cicero : Look at Philoctetes . . . he calls out, begging earnestly for help, wanting to die—

Oh!

Who might deliver me to billows salt
From the high summit of a rock? At last
I'm overwhelmed! The venom of my wound,
The burning of my sore, wears out my life.

568

In his agony he blames the Greeks ? :

Nonius : ' Inmane ' again means far from good, and hurtful . . . —

That Phrygia's a land of manners mild
And Greece a land of savage soul.

^a A good touch this, if Ulysses has not yet revealed his own person to Philoctetes. Ulysses was supposed to have shirked fighting at one time.

ACCIUS

569

Quintilianus, V, 10, 83: Recte autem monemur causas non utique ab ultimo repetendas, ut . . . Philocteta Paridi—

. . . si inpar esses tibi, ego nunc non essem miser.

570

Nonius, 16, 26: 'Succussare' est susum frequenter excutere . . . —

Philocteta

Agite ac vulnus nei succusset gressus, caute ingredimini.

571–2

Cicero, *Tusc. Disp.*, I, 28, 68: Cum videmus . . . globum terrae . . . duabus oris distantibus habitabilem et cultum, quarum altera quam nos incolimus—

Sub axe posita ad stellas septem, unde horrifer
Aquilonis stridor gelidas molitur nives,

. . . possumusne dubitare quin iis praesit aliquis?

Cp. Schol. Veron., ad *Aen.*, VIII, 28 (. . . Accius in Philocteta); Non., 346, 20.

⁵⁶⁹ Paridi si inpar esses Bonnell Pari, Dyspari, Burmann P. D. dispar esses Schneidewin *alii alia* paridis inpar esses *Ambr. a Bamb. 2 Flor., al.* pari dispar esses *Par. a Goth., al.* paridi si par esses *Bamb. Ambr. b.*

⁵⁷⁰ nei Mr. me Iun. nec *cdd.* succuset *cdd. praeter G. (succusset cdd. in lemm.)*

⁵⁷¹ unde *Cic.* ubi *Non.* horrifer *Cic. Non.* horridus *schol. Veron.*

PLAYS

569

But a Trojan was the cause of his trouble :

Quintilian : But we are well advised that we should not necessarily go back to the farthest limits for causes, like . . . Philoctetes addressing ^a Paris—

If there had been in you no parity
With you, I would not now be miserable.

570

He is won over and is helped away :

Nonius : ‘Succussare’ (jolt) ^b means to shake again and again from underneath, ‘susum’ . . . —

Philoctetes

Then lead me on ; and step you warily,
Lest my step jolt the wound.

Unplaced fragment :

571-2

Cicero : When we see the globe of our world . . . habitable and cultivated in two zones each far apart from the other ; of which the one, which we inhabit, is—

Under the pole towards the seven stars,^c
Whence whistling comes the shuddersome north-
easter

And masses the chilly snow-storms,

. . . can we doubt that some being has command over them ?

^a *i.e.* apostrophising Paris. I adopt the accepted reading. There is clearly a pun on *Paris* and *inpar*. Philoctetes means ‘if Paris had not behaved so exactly like himself . . .’ The reading ‘*Pari dyspari si inpar*’ is tempting but probably wrong (‘O Paris, Woe-Paris, had there been disparity . . . cp. Hom., *Il.*, XIII, 769 ; III, 39).

^b It is really the same as *subcutere*.

^c The Bear (the north).

ACCIUS

PHINIDAE

The version used most probably by Accius was the following : Phineus, a king of Salmydessus, ceased to love his queen Cleopatra, imprisoned her, and married Dardanus' daughter Idaea, who either blinded Phineus' two sons (whose names vary) by Cleopatra and buried them alive, or else falsely accused them before Phineus so that he maltreated them. They were discovered thus by the Argonauts, who gave them help. They were set free by Zetes and Calais, Cleopatra's brothers, and Phineus was dethroned ; Cleopatra was also freed,

573-7

Nonius, 504, 30 : ' Sonit ' pro sonat. Accius . . .
Phinidis—

Chorus

Hac ubi curvo litore latratu
unda sub undis labunda sonit,

Nonius, 463, 12 : ' Cachinnare ' non risu tantum sed et de
sono vehementiore vetustas dici voluit . . . —

simul et circum stagna sonantibus
excita saxis saeva sonando
crepitu clangente cachinnant.

578

Nonius, 200, 37 : ' Copulae ' generis feminini . . . —
Abtorque pririm ac suppa tortas copulas ;

⁵⁷⁵ stagna Bentley merga Linds. *fortasse* mergu'
magna *G. Bamb. Par.* 7666 magna *Lu. Harl., Par.* 7667,
Escorial. saeva Bothe magnisonantibus S magnito-
nantibus Barth

⁵⁷⁶ saeva sonando *cdd., seclud.* Bothe suavisona echo
Ribb. (saevisona c. Bergk) saeva Celaeno Bentley saeva
tonando Barth

⁵⁷⁷ clangente S clangentes *cdd.* cachinnant *cdd.*
cachinnat S

⁵⁷⁸ abtorque *cdd.* obtorque Passerat

PLAYS

THE SONS OF PHINEUS

and Hercules restored the sons to health and gave them their father's throne. Idaeus was slain, and Phineus was blinded and tormented by Harpies. At last he was freed because he told the Argonauts how to pass the Symplegades safely.

It is hardly possible to place any of the fragments with any certainty, nor is Accius' model known (cf. R., 536 ff.), but the remains suggest that the plot begins after the coming of the Argonauts to Salmydessus, and that the chorus consisted of mariners of the Argo.

573-7

Entry of the Argonauts into the haven at Salmydessus :

Nonius : 'Sonit' for 'sonat.' Accius . . . in *The Sons of Phineus*—

Chorus

Here where the billow under billows tumbling
Booms growling on the curving shore,

Nonius : 'Cachinnare.' Ancient writers would have this word describe not only a laugh but a more boisterous sound . . . —

And round about withal 'mid plash and patter
Chuckle ^a harsh-sounding waters, wakened up
By the loud-droning rocks.

578

Nonius : 'Copulae' of the feminine gender . . . —

Ease off ^b the prow, throw loose the plaited cables ;

^a A word at one time used in English for loud laughter. This fr. is not certain. Perhaps we should read *mergu' sonantibus excitu' saxis . . . cachinnat*, which would change the picture—'And round about withal, the diving-bird, disturbed upon the sounding rocks, laughs loud with harsh cackle and jarring noise.' Even so, *sonando* is probably wrong.

^b But perhaps *obtorque*, 'turn in,' is right. The speaker is probably Jason. *Suppare* or *supare* is a word stated by Festus to mean 'iacere et disicere.'

ACCIUS

579

Festus, 538, 28 : <Tonsillam ait> esse Verrius palum . . . <Accius in> Phinidis.

Tacete et tonsillas litore in lecto edite.

Cp. Paul., ex F., 539, 11.

580

Nonius, 84, 29 : ' Congenerat ' est adiungit, adsociat . . . —
Qua eve ut Graio tibi congenerat gentium aut
generum adfinitas?

581

Nonius, 20, 26 : ' Medicinam ' dicimus et venenum; trac-
tum a Graecis, qui venenum *φάρμακον* appellant . . . —
se venenis sterilem esse illius opera et medicina
autumans.

582

Nonius, 489, 7 : ' Sublima ' pro sublimis . . . —
aut saepe ex humili sede sublima evolat.

583

Nonius, 503, 38 : ' Lavit ' pro lavat . . . —
Salsis cruorem guttis lacrimarum lavit.

⁵⁷⁹ tacete et *Fest.*, *Paul.* tacite tonsillas Grotius lecto
Mr. leda *cdd.* *Paul.* (laeda *Escorial.*) lito * * * * *
edite *cd.* *Fest.*

⁵⁸⁰ ut *olim* Ribb. at *cdd.* hanc Mr. Graio Linds.
(graico *F.* 2 ut *vid.*) adgnatio Buecheler Adrasto lun.
(*immo* Adraste vel Adrastum?) adgravato Bothe at-
grafo *cdd.* gentium *cdd.* gentum aut vel haud
degenerum Bothe *seclud.* gentium aut Duenzer

^a Thus Ribb., *Trag. Fragm.*, corollar., LXI. The readings are doubtful. I suggest that the questioner asks a son of Phineus how it comes about that he can be the son of such a cruel father.

PLAYS

579

The Argo is quietly moored :

Festus : 'Tonsilla.' Verrius says it is a stake . . . Accius
in *The Sons of Phineus*—

Keep silence, and bring out the mooring-stakes
Upon the chosen shore.

580

Hercules (?) speaks to one of Phineus' two sons ? : ^a

Nonius : 'Congenerat' (joins as kin) means connects,
associates . . . —

Again, what blood-relationship of tribe
Or clan joins him as kin to you—a Greek ? ^b

581

One of Phineus' sons tells how Idaea falsely accused Cleopatra :

Nonius : 'Medicina' is also a term used for poison; the
usage is derived from the Greeks, who call poison *φάρμακον*
. . . —

Saying 'twas by her doing she was barren
Through drugs and poisons.^c

582

From an account of Phineus tormented by Harpies ? :

Nonius : 'Sublima' for 'sublimis' . . . —

Or oft from lowly perch flies up aloft.

583

Nonius : 'Lavit' for 'lavat' . . . —

He bathes the blood in salty drops of tears.

^b This is probably the right reading; but cf. R., 542 and
Trag. Fragm., corollar., LXI.

^c So Nonius understood this fr.; but it might mean (especi-
ally if we read *veneni*): 'That it was by that person's help and
medicine that he was emptied of poison.'

ACCIUS

584

Nonius, 205, 5 : ' Finem ' . . . feminino . . . —
neque ulla interea finis curarum datur.

PHOENISSAE

585-8

Eur., *Phoen.*, 1 s.

᾽Ω τήν ἐν ἄστροις οὐρανοῦ τέμνων ὁδὸν
καὶ χρυσοκολλήτοισιν ἐμβεβῶς δίφροις
Ἥλιε, θααῖς ἱπποισιν εἰλίσσων φλόγα,
ὥς δυστυχῇ Θήβαισι τῇ τόθ' ἡμέρᾳ
ἄκτῖν' ἐφῆκας.

Priscianus, ap. *G.L.*, III, 423, 35 : Nec solum comici huius-
cemodi sunt usi iambis, sed etiam tragici vetustissimi . . .
Accius . . . (424, 19) in Phoenissis—

Iocasta

Sol qui micantem candido curru atque equis
flammam citatis fervido ardore explicas,
quianam tam adverso augurio et inimico omine
Thebis radiatum lumen ostentas tuum?

Cp. Apulei., *Flor.*, 10.

589

Phoen., 15-16.

Nonius, 481, 23 : ' Potior illam rem ' pro illa re potior . . . —
ut tute natus sceptrum poteretur patris.

⁵⁸⁵ micantem c. c. *Prisc.* candentem *vel* punicantem
fervido cursu *cdd. Apulei.*

⁵⁸⁸ ostentas Bothe ostentum *cdd.*

⁵⁸⁹ ut t. n. W. n. u. t. *cdd.* n. uti t. Bothe
virtute Iun., Fruter. poteretur Guietus potiretur *cdd.*

PLAYS

584

Nonius : ' Finem ' . . . in the feminine . . .

Nor meanwhile any end of cares is given.

THE PHOENICIAN MAIDENS ^a

585-8

From the prologue ; opening of the play. In Euripides the time referred to by Jocasta is past—(accursedly did the sun shine when Cadmus came to Boeotia) :

Priscianus : And not only the writers of comedies used iambs of this kind, but also the oldest tragic writers . . . Accius . . . in *The Phoenician Maidens*—

Jocasta

O Sun, who on your white-hot chariot
And rushing horses twinkling flames unfurl
In glowing heat, why come with augury
Ill-boding thus, with omen so unfriendly
The beams of light which you display to Thebes ?

589

Prologue ; how Laius, childless, wished to have an heir :

Nonius : ' Potior ' with the accusative instead of the ablative . . . —

that a son

Safely the father's sceptre might possess.^b

^a In this play Accius made a free use of Euripides' extant *Φοίνισσαι*. Some of the deviations seem to come from Aeschylus. Cf. R., 476 ff. Chorus of Phoenician maidens.

^b In Euripides and Seneca (*Phoen.*) it is the brothers who agree to rule alternately year by year; in Accius this is ordained by Oedipus; cf. lines 594, 603.

ACCIUS

590-2

Nonius, 101, 19 : ' Dividac,' ut dissensiones . . . —
 . . . ne horum dividac et discordiae
 dissipent et disturbent tantas et tam opimas civium
 divitias.

593

Phoen., 425.

Nonius, 85, 12 : ' Castitudinem ' pro castitate . . . —
 Ibi fas, ibi cunctam antiquam castitudinem

594

Phoen., 469 s.; *vel.* 603 : τοῦ μέρους ἔχων τὸ πλεῖον ;

Nonius, 415, 8 : ' Vesci ' etiam significat uti . . . — (416,
 9) . . . —

Polyneices

Num pariter videor patris vesci praemiis ?

595

Phoen., 593 : καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, ἧ κατθανῇ.

Nonius, 292, 20 : ' Eliminari ' est exire . . . —

Eteocles

Egredere exi ecfer te, elimina urbe !

Non., 101 : dividac *cdd.* dividiae *ed. princ.*
⁵⁹⁰ d. e. d. *cdd.* dividiae discordiae Fleckeisen dividac
 discordiae Mr.
⁵⁹² dissipent e. d. *cdd.* *seclud.* et S
Non., 292 : eliminari *Harl.* eliminare *rell.*

^a Context uncertain; the metre precludes attribution of these lines to the prologue.

^b Accius perhaps developed this part of the plot at greater length than Euripides did.

^c *sc.* Argeia. So I take this fr. Contrast R., 479.

PLAYS

590-2

Danger of strife between Eteocles and Polyneices.^a

Nonius : ' Dividae,' used like ' dissensiones ' . . .

That discords and divisions of these brothers
May not disturb and dissipate the riches,
So great and so abundant, of the townsmen.

593

Eteocles, the first-born, ruled first ; when Polyneices returned from his year's absence, there was civil strife.^b

Polyneices to Jocasta on his marriage with Adrastus' daughter :^c

Nonius : ' Castitudinem ' for ' castitatem ' . . . —

There righteousness, there all time-honoured
chastity

594

A parley between the brothers ; Polyneices to Eteocles (†) :

Nonius : ' Vesci ' even means to have the use of . . . —

Polyneices

Surely you think not
That I enjoy on equal terms with you,
Rewards our father made ? ^d

595

Eteocles bids Polyneices leave the city :

Nonius : ' Eliminari ' (be put out of doors) means to go out . . . —

Eteocles

Go forth ! Go out ! Get you gone ! Outdoors
with you from the city !

^a In Accius Polyneices naturally speaks of his father's orders or reward (see n. ^b of p. 525). According to Euripides, however, it was the brothers themselves who agreed to rule by turns (Eur., *Phoen.*, 69 ff.).

ACCIIUS

596

Eur., *Phoen.*, 631 :

καὶ σύ, Φοῖβ' ἄναξ ἀγνιεύ καὶ μέλαθρα χαίρετε
ἡλικές θ' οὐμοὶ θεῶν τε δεξίμηλ' ἀγάλματα.

Nonius, 173, 26 : 'Sanctitudo' pro sanctitas . . . --

Polyneices

. . . delubra caelitum arae sanctitudines,

597-8

Phoen., 874-6 : οὐτ' ἐγὼ γὰρ γέρα πατρὶ
οὐτ' ἐξοδὸν διδόντες ἄνδρα δυστυχῇ
ἐξηγρίωσαν.

Nonius, 16, 1 : 'Expectorare' est extra pectus eicere . . . —

Teiresias

Incusant ultro, a fortuna opibusque omnibus
desertum abiectum adflictum exanimum expectorant.

599

Phoen., 942-3 :

σὺ δ' ἐνθάδ' ἡμῖν λοιπὸς εἰ σπαρτῶν γένους | ἀκέραιος

Nonius, 425, 36 : 'Antiquior,' melior . . . —

Teiresias

ab dracontis stirpe armata exortus genere antiquior.

⁵⁹⁶ fortasse senar.

⁵⁹⁸ exanimum N. Faber ex animo cdd.

PLAYS

596

Polyneices bids farewell :

Nonius : ‘ Sanctitudo ’ for ‘ sanctitas ’ . . . —

Polyneices

You temples of the holy gods, you altars
You holy places,

597–8

Teiresias to Creon ; how Oedipus was slighted by his sons :

Nonius : ‘ Expectorare ’ means to cast out of the breast,
‘ pectus ’ . . . —

Teiresias

Of their own will they impeach, of all his goods
And riches they unbosom him, downcast,
Forlorn, distressed, disheartened.

599

*Creon must therefore sacrifice himself or his other son
Menoceus : ^a*

Nonius : ‘ Antiquior ’ better . . . —

Teiresias

by birth a better ^b man
Sprung from the dragon’s armoured stock.

^a To save the land a descendant of the dragon’s teeth must be sacrificed. Haemon being betrothed to Antigona is not pure enough.

^b So Nonius takes *antiquior* here; but it may mean simply ‘ more ancient.’

ACCIUS

600-1

Phoen., 1476 s. : ἄλλοι δὲ τοὺς θανόντας Ἀντιγόνης μέτα
νεκρῶς φέρουσιν ἐνθάδ' οἰκτίσαι φίλοις.

Nonius, 398, 1 : 'Saucii' dicuntur proprie vulnerati, non
maesti, sicut vult consuetudo . . . —

Nuntius

Obit nunc vestra moenia, omnis saucios
convisit ut curentur diligentius.

602-3

Phoen., 1590-1592 :

σαφῶς γὰρ εἶπε Τειρεσίας οὐ μὴ ποτε
σοῦ τήνδε γῆν οἰκοῦντος εὖ πράξειν πόλιν·
ἀλλ' ἐκκομίζου.

Nonius, 185, 5 : 'Vastescant' significat inhorrescant vel
deserantur . . . —

Creo

Iussit proficisci exilium quovis gentium
ne scelere tuo Thebani vastescant agri.

604

Nonius, 185, 16 : 'Vicissitatem' pro vicissitudine . . . —
vicissitatemque inperitandi tradidit.

605

Phoen., 1759 s.

Nonius, 13, 11 : 'Crepera' res proprie dicitur dubia . . . —

Oedipus

. . . quae ego cuncta esse fluxa in mea re crepera
conperi.

PLAYS

600-1

War between the brothers. How Antigona tended the wounded : ^a

Nonius : 'Saucii' (hurt) is a term properly applied to wounded, not to sorrowful people, as common use would have it . . . —

Messenger

. . . Now walked she round your ramparts ;
And she looked well to all the sorely hurt
So that they might more readily be tended.

602-3

Creon tells Oedipus he must leave the city :

Nonius : 'Vastescant' (become waste) means ' should become rough ' or ' desolate ' . . . —

Creon

He has ordained you go to banishment
Where in the world you will, that by your crime
The fields of Thebes may waste not.

604

Reference to Oedipus' arrangement for division of the rule :

Nonius : ' Vicissitatem ' for ' vicissitudinem ' . . . —

And he delivered up to them to share
In turn the kingdom's sway.

605

Lament of Oedipus :

Nonius : ' Creper ' (dark, dusky) is properly used of something that is dubious . . . —

Oedipus

All these affairs, I find, are drifting things
In this my darksome plight.

^a Contrast the messenger's speech in Euripides.

ACCIUS

PROMETHEUS

I have included under Prometheus two fragments, but whether the first one (lines 606-7) really belongs to Accius is doubtful. Cicero (*Tusc. Disp.*, II, 10, 23) having made his own translation into verse of a long passage from Sophocles' *Trachiniae*, goes on to give two more passages, the second being a long one, and informs us that it is Aeschylus' *Prometheus* speaking (*sc.* in *Prometheus Unbound*). Now the first of these Aeschylean passages is quoted a little more fully by Varro (*L.L.*, VII, 11) apparently as from Accius' *Philoctetes on Lemnos* (see pp. 506-7), while one line and a half of Cicero's second

606-7

Nonius, 17, 2: 'Adulatio' est blandimentum proprie canum, quod et ad homines tractum in consuetudine est . . . Accius Prometheo—

Prometheus

sublime advolans

pinnata cauda nostrum adulat sanguinem.

Cp. Cic., *Tusc. Disp.*, II, 10, 23-4, vv. 14-15.

608

Aesch., *Prom. Vinct.*, 993-4:

λευκοπτέρω δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα καὶ ταρασσέτω

Priscianus, ap. *G.L.*, II, 210, 14: Hoc cornu, tonitru, quae tamen antiquissimi inveniuntur in -um quoque proferentes in eodem genere, et in -us genere proferentes masculino et quartae declinationis . . . Accius in Prometheo—

. . . tum profusus flamine hiberno gelus

Cp. Non., 208, 3.

⁶⁰⁶ sublime Cic. tui mei *cdd.* Non. advolans *vel*
avolans *cdd.* Cic. volans *cdd.* Non.

⁶⁰⁸ tum *add. ex* Non.

PLAYS

PROMETHEUS

Aeschylean passage are given as from Accius' *Prometheus* by Nonius, whose quotation apparently goes back to some commentary on Cicero; Nonius' quotation comes after one from Lucretius, which follows two from Cicero (*de Nat. Deor.* and *de Offic.*). As regards accepting the passage as Accius', the testimony of Nonius at this point in his text is no sure foundation on which to rest. I have done no more than include doubtfully the passage quoted by Nonius as from Accius' *Prometheus*. Cf. Ribb., 543 ff., and *Trag. Fragm.*, LVII; Przychocki, *Eos*, XXXII, 215 ff.; Fraenkel, *Gnomon*, VI, 663.

606-7

The vulture or eagle that preyed on Prometheus :

Nonius: 'Adulatio' means the blandishment proper to dogs: metaphorical application of the term to human beings also is in common use . . . Accius^a in *Prometheus*—

Prometheus

Flying aloft at me, with feathered tail
It fawns away my blood.

608

The bitter weather of the Caucasus :

Priscian: We say 'cornu,' 'tonitru,' as nominative neuter forms; yet the most archaic writers are found to inflect these words with -um also in the same gender, and with -us in the masculine gender, and in the fourth declension. . . . Accius in *Prometheus*—

then frost far spread by winter's blast

^a On this see the notice above.

ACCIUS

STASIASTAE

SIVE

TROPAEUM LIBERI

This play dealt with the hostility of Lycurgus, king of the Edones in Thrace, towards Dionysus (Liber) and his Maenads when they entered the land, and his downfall and fate. For the legend, see notice to Naevius' play *Lycurgus* (pp. 122-3);

609

Nonius, 524, 18: 'Turbam' et 'turbas' . . . nos . . . invenimus . . . indiscrete positum et pro turbis turbam . . . Accius Stasiastis vel Tropaeo—

Non vides quam turbam, quantos belli fluctus concites?

610

Nonius, 20, 18: 'Corporare' est interficere, et quasi corpus solum sine anima relinquere . . . Accius Stasiastis vel Tropaeo Liberi—

Corporare abs tergo es ausus.

611

Nonius, 334, 38: 'Liquerit' significat et reliquerit . . . —
. . . Tum si ibi de dolore hoc anima corpus liquerit,

⁶¹¹ tum si ibi de dolore Linds. tum si ibi dolore Onions
tum si vitae de d. Quich. tum tibi de T cum subito
Iun. alii alia tum subidac cdd. (sibidae G.) deloide
(loide *Gen. Bern.*, 83) lore cdd.

^a Or possibly this is a taunt at Lycurgus after he had in madness slain his own son Dryas.

PLAYS

THE REBELS

OR

LIBER'S TROPHY

Accius may have followed the first of the two versions there given. The title *Stasiastæ* shows that in Accius the chorus was composed of Lycurgus' not Dionysus' followers.

609

Warning to Lycurgus in his uprising against Liber :

Nonius : 'Turba' and 'turbae.' . . . We have found . . . the same words used without distinction, and 'turba' for 'turbae.' Accius . . . in *The Rebels or The Trophy*—

Do you not see what turmoil, what great floods
Of warfare you call up ?

610

Liber to Lycurgus, after ^a an attack on the Maenads :

Nonius : 'Corporare' means to kill, and as it were to leave only a lifeless corpse . . . Accius in *The Rebels or Liber's Trophy*—

You durst corpse ^b from the back.

611

Lycurgus is to be blinded and crucified : ^c

Nonius : 'Liquerit' also means the same as 'reliquerit' . . . —

And then if through the agony there suffered
Breath shall have left this body,

^b As it were 'becarcase' (cp. behead). To 'corpse' is slang but translates the Latin.

^c Or torn apart by horses, according to the other version of the legend.

ACCIUS

612-13

Nonius, 337, 17 : 'Lautum' etiam inquinatum vel maculatum . . . —

Chorus .

vulnere taetro deformatum
suo sibi lautum sanguine tepido.

TELEPHUS

When the Greeks landed in Mysia by mistake for the land of Troy, Telephus, heir to the throne of Mysia, repulsed them, but was wounded by Achilles' spear. The Greeks, after their retirement, were broken up by a storm, but reassembled at Argos and made ready to set off once more for Troy. Meanwhile Telephus, seeking a cure for his wound, received from Delphi the answer : ' He who wounded shall cure.' He found that Achilles was at Argos, went to that city, and was cured by rust on Achilles' spear. He then went to Troy with the Greeks.

614-15

Priscianus, ap. *G.L.*, III, 423, 35 : Nec solum comici huiuscemodi sunt usi iambis, sed etiam tragici vetustissimi . . . Accius . . . (424, 24) in Telepho—

quantam Tyndareo gnata et Menelai domus
molem excitarit belli pastorque Ilius.

616-17

Nonius, 503, 16 : Ab eo quod est ' fervit ' breviato accentu fervere facit, ut spernit, spernere . . . —

aere atque ferro fervere atque insignibus
florere.

⁶¹⁶ fervere Bentin. fervet *cdd.* atque insignibus W
inque insignibus Bothe fervere et signis florere insignibus
Mr. igni insignibus *cdd.* igni *seclud.* Ribb.

PLAYS

612-13

The punishment completed :

Nonius : 'Lautum' (bathed, washed) even means befouled or stained . . . —

Chorus

misshapen by hideous wounding, bathed in his own warm blood.

TELEPHUS

Accius may have followed Euripides' Τηλέφος; but, in Accius, *Telephus* is, according to some, in reality, and not by pretence, a beggar, and has been in fact driven from his kingdom. Some think his speeches are not subtle and sophistic like those of *Telephus* in Euripides, and that the model may therefore be Aeschylus. But it will be clear that, even in Accius, *Telephus* is keeping his true state secret from the Greeks. Cf. R., 344 ff. Scene : Argos.

614-15

From the prologue. The Greek army preparing :

Priscianus : And not only writers of comedies used iambs of this kind, but also the oldest tragic writers. . . . Accius . . . in *Telephus*—

How mighty is the moil of war stirred up
By Tyndareus's daughter, by the house
Of Menelaus, by an Ilian herdsman.

616-17

Nonius : From the verb 'fervit' is formed an infinitive 'fervēre,' with a short vowel, like 'spernere' from 'spernit' . . . —

Glowing with bronze and iron and beflowered
With emblems.

ACCIIUS

618

Nonius, 488, 3 : ‘ Augura ’ pro auguria . . . —

Telephus

Pro certo arbitrabor sortis oracula adytus augura ?

619

Nonius, 488, 10 : ‘ Flucti ’ pro fluctus . . . —
flucti cruoris volverentur Mysii.

620-1

Nonius, 347, 33 : ‘ Molle,’ placidum . . . —
. . . remisque nixi properiter navem in fugam
transdunt subter saxa ad laevam, qua mons
mollibat mare.

Cp. Non., 155, 10; 307, 32.

622

Eur., *Tel.*, 715 N. ὥρα σε θυμοῦ κρείσσονα γνώμην ἔχειν. Cp.
724 N.

Nonius, 227, 27 : ‘ Terriculae ’ . . . neutri . . . —
Proinde istaec tu aufer terricula atque animum
iratum conprime.

623-4

Nonius, 13, 11 : ‘ Crepera ’ res proprie dicitur dubia . . . —
Nunc tu in re crepera tua quid capias consili
vide.

⁶¹⁹ Mysii Buecheler mihi *cdd.*

⁶²⁰ remisque *add. ex Non.*, 155, 307

⁶²² tu Mr. tua *cdd.*

PLAYS

618

Telephus ponders over the reply given him at Delphi :

Nonius : ‘ Augura ’ for ‘ auguria ’ . . . —

Telephus

Shall I believe as sure our spoken dooms,
Oracular replies and prophecies,
The deep recesses ?

619

He tells how he defended the Mysians against the Greeks :

Nonius : ‘ Flucti ’ for ‘ fluctus ’ . . . —

There would have been rolling waves of Mysian
blood.

620-1

How he fled from his kingdom :

Nonius : ‘ Molle ’ (soft), placid . . . —

And straining at the oars in haste
They gave the ship to flight, moving to left
Under the rocks, there where the mountain-face
Softened the sea.

622

A council ? :

Nonius : ‘ Terriculæ ’ . . . neuter . . . —

. . . You then—away with these
Your bugbears, and restrain your angry temper !

623-4

Nonius : ‘ Creper ’ (dark, dusky) is properly used of
something that is dubious . . . —

Now see what kind of counsel you must take
In this your darksome plight.

ACCIUS

625-6

Macrobius, *S.*, VI, 1, 57 : ' Nee si miserum Fortuna Sino-
nem | finxit, vanum etiam mendacemque improba finget '
(*Aen.*, II, 79-80). Accius in *Telepho*—

. . . nam si a me regnum Fortuna atque opes
eripere quivit, at virtutem non quuit.

627-8

Nonius, 352, 5 : ' Nobilitarent ' notificarent dictum est . . . —
. . . nam is demum miser est, cuius nobilitas miserias
nobilitat.

629-32

Nonius, 136, 18 : ' Maestitudo ' pro maestitia . . . —
. . . quem ego ubi aspexi, virum memorabilem
intui viderer, ni vestitus taeter vastitas
maestitudo praedicarent hominem esse . . .

Nonius, 225, 35 : ' Squalor ' . . . feminini . . . —
nam etsi opertus squalitate est luctuque horri-
ficabili,

633-5

Nonius, 174, 11 : ' Satu ' positum pro semine . . . —
Profecto hauquaquam est ortus medioeri satu.

⁶²⁶ non quuit *Stephan.* nec quuit Ribb. nequuit
vulgo nequivit *vel* nequit *cdd.*

⁶²⁷ nam Bentin. na *cdd.* is demum (*aut* demum)
miser est *cdd.* huius demum miseret Ribb.

⁶³⁰⁻¹ vastitas maestitudo W maestitudo vastitas Delrio
vastitudo maestitudo Ribb. (*qui et alia con.*) maestitudo
vastitudo *cdd.*

PLAYS

625-6

Telephus states his case ? :

Macrobius, quoting Virgil: 'Nor if Fortune has made Sinon unhappy, will she, in malice, fashion him also a windbag and a liar.' Accius in *Telephus*—

. . . For though Fortune has been able
To tear away my kingdom and my wealth,
My virtue yet she could not.

627-8

Nonius: 'Nobilitarent' was a term used for 'made known' . . . —

. . . for he only is a wretched man,
Whose own renown has made his woes renowned.

629-32

Evidence that Telephus is really of noble birth :

Nonius: 'Maestitudo' for 'maestitia' . . . —

When I
Did look at him, I would have thought I saw
A memorable warrior, were it not
That hideous dress and ravagement and grief
Proclaimed he was a man . . .

Nonius: 'Squalor' . . . in a feminine form . . . —

For though he was with squalor overwhelmed
And frightful grief,

633-5

From another speech (metre has changed) :

Nonius: 'Satu' (sowing) put for 'seed' . . . —

By no means surely was he sprung from stock
Of common sowing.

ACCIUS

Nonius, 426, 21 : ' Cuius ' et ' cuiatis. ' Haec est differentia : cuius ad personam refertur hominis, cuiatis unde significat . . . —

Qui neque cuiatis esset umquam potuimus
multa erogitantes sciscere . . .

636

Nonius, 485, 3 : ' Iteris ' positum pro itineris . . . —
studiumque iteris reprime.

637-8

Priscianus, ap. *G.L.*, II, 512, 3 : ' Seneo ' invenitur in usu.
Accius in Telepho—

Chorus

Iam iam stupido Thessala somno
pectora languentque senentque.

TEREUS

Unlike Livius (p. 10 ff.), Accius followed the more generally accepted version of the legend, as follows. Pandion, king of Athens, had two daughters Procne and Philomela. He gave Procne to Tereus (king of Daulis or Daulia in Phocis) to be his wife. After a few years Procne longed to see Philomela, and so Tereus went to Athens to fetch her. But on the way back he lusted after her, raped her, cut her tongue out, and left her in custody far from Daulis. He told Procne that Philomela had been drowned at sea. But Philomela taking the opportunity of a feast at which women were wont to send

PLAYS

Nonius : ' Cuius ' and ' cuiatis.' The difference is this : ' cuius ' refers to the actual person of a man, ' cuiatis ' means " ' whence ' he came " . . . —

. . . Though we kept asking many a question
At no time were we able thus to learn
Wherefrom he came, nor . . .

636

Achilles desired to depart for Troy. Effort to restrain him :

Nonius : ' Iteris ' put for ' itineris ' . . . —

and restrain your eagerness for the journey.

637-8

The Myrmidons lie idle :

Priscianus : ' Seneo.' This form is found in use. Accius in *Telephus*—

Chorus

By now the hearts of the Thessalians droop
And dither in sottish sleep.

TEREUS

presents to the queen, sent Procne a robe on which she wove an account of her wrongs. Procne read the message, found her sister, slaughtered her own son Itys and served up his limbs as a delicacy for Tereus. Tereus pursued Procne and Philomela, but all three were changed into birds.

The model was, it seems, chiefly Sophocles. Scene : Daulis at the time of the triennial festival of Dionysus when the matrons haunted the mountains by night. Cf. R., 577 ff. In Cicero's time this play was very famous on the stage : Cic., *ad Att.*, XVI, 2, 3 ; XVI, 5, 1 ; *Orat. Phil.*, I, 15, 36.

ACCIIUS

639-42

Nonius, 279, 24: 'Deponere' est desperare, unde et 'depositi' desperati dicuntur . . . Accius in Tereo—

Tereus indomito more atque animo barbaro
conspexit in eam; amore vecors flammeo,
depositus, facinus pessimum ex dementia
confingit.

643-4

Nonius, 258, 38: 'Contendere' significat comparare . . . —
Video te, mulier, more multarum utier
ut vim contendas tuam ad maiestatem viri.

Cp. Non., 519, 6.

645-6

Nonius, 256, 9: 'Comparare' veteres confirmare et constituere dixerunt . . . (256, 22) . . . —

Procne

Atque id ego semper sic mecum agito et conparo
quo pacto magnam molem minuam.

647

Nonius, 111, 34: 'Famulanter' pro suppliciter . . . —
Deum Cadmogena natum Semela adfare et famu-
lanter pete.

Cp. Non., 463, 25.

⁶⁴⁰ in eam *edd.* hinc Buecheler ut eam Mr.

PLAYS

639-42

From the prologue ; The crime of Tereus against Philomela :

Nonius : ' Deponere ' (lay down, lay low) means to despair of ; whence ' depositi ' also is a term used of persons who are despaired of . . . Accius in *Tereus*—

Tereus, a man of ways untameable
And savage heart, did turn his gaze upon her ;
Senseless with flaming love, a man laid low,—
The foulest deed he fashioned from his madness.

643-4

Procne contemplates revenge. Protest of the chorus :

Nonius : ' Contendere ' (strain) means to compare . . . —

I perceive you practise, woman,
The ways of many wives in that you strain
Your might ^a against your husband's dignity.

645-6

Procne will seek her sister among the Maenads on the mountains :

Nonius : ' Comparare ' (make ready). Used by the older writers for confirm and establish . . . —

Procne

This is the plan I ponder,
Making it ready ever in my mind—
In what way I can lessen this large labour.

647

Someone suggests to her a plan :

Nonius : ' Famulanter ' (like a menial) for suppliantly . . .

Menialwise address and pray the god
The son of Cadmus' daughter Semele.

^a Or ' strain violence of yours . . . '

545

ACCIUS

648-9

Nonius, 96, 27 : ' Dulcitas, ' dulcitus ' pro dulcedo . . . —
 . . . O suavem linguae sonitum ! o dulcitas
 conspirantum animae !

650

Nonius, 173, 26 : ' Sanctitudo ' pro sanetitas . . . —

Procne

Alia hic sanctitudo est, aliud nomen et numen Iovis.

651

Marius Victorinus, ap. *G.L.*, VI, 149, 11 : Dehinc—
 Struunt sorores Atticae dirum nefas.

652-3

Nonius, 355, 3 : ' Occupare ' est proprie praevenire . . . —
 Set nisi clam regem auferre ab regina occupo
 puerum,

⁶⁴⁹ conspirantum Bothe conspirantis Delrio con-
 spiratum *cdd.* (conspiratum *Lu.*).

⁶⁵⁰ nomen et numen *Ald.* nomen et nomen *cdd.*

⁶⁵¹ dirum *ed. princ.* durum *cdd.* *fortasse* divum

⁶⁵² clam regem *Escorial. Bern.*, 83 clam egem *Gen.*
 clamoris regem *Lu.G.* clamaris Bothe (*fortasse recte*)
 clamarim Voss. auferre ab regina occupo puerum *cdd.*
 puerum auferre a. r. o. Ribb. auferre p. a. r. o. Bothe

PLAYS

648-9

Nonius : 'Dulcitas,' 'dulcitude,' for 'dulcedo' . . . —

How pleasant is the sound of tongue that speaks !
O sweetness of their breath who breathe as one !

650

Procne scorns all fear of the gods :

Nonius : 'Sanctitudo' for 'sanctitas' . . . —

Procne

Here holiness is different, different here
The name and nod of Jupiter.

651

Procne and Philomela have rushed into the palace :

Marius Victorinus : And next—

Dire wickedness the Attic sisters plot.^a

652-3

The leader of the chorus (?) will try to rescue the child Itys :

Nonius : 'Occupare' (forestall in seizing) properly means
to come before . . . —

But if, the king unknowing, I do not
Take from the queen the boy, forestalling her,

^a If this is not invented by Victorinus, it may well come from this play. If we read *dirum nefas*, it may translate *θεῖον κακόν*, 'a devil of a mischief.'

ACCIUS

654

Nonius, 425, 23 : 'Ferus' et 'ferox.' Hanc habent distantiam : 'ferus' est saevus, 'ferox' fortis . . . —

Nuntius

Nova advena animo audaci in medium proripit sese ferox.

655

Nonius, 467, 23 : 'Vagas' pro vagaris . . . —

Famae nam nobilitas late ex stirpe praeclara evagat.

THEBAIS

656-7

Nonius, 144, 12 : 'Nitidant,' abluunt, dictum a nitore . . . Accius Thebaide—

Quin ad Dircaeum fontem adveniunt ; mundulae nitidantur ungulae quadripedantum sonipedum.

⁶⁵⁴ nova advena W novus nova dabunt advena *Harl. Par.* 7667 *Escorial* (novus novod *Lu.G.*) novus novod avunculo a. Ribb. novo habitu Mercier nova dabit Bothe novo de latibulo Buecheler nova dabunt *seclud.* Mr.

⁶⁵⁵ famae nam Grotius feminam Mr. fanam nam *cdd.*

⁶⁵⁶ quin ad W qui ubi ad Bothe dein ad Voss. Dircaeum fontem Voss. Dircaeum fonte Delrio quin id circeo (ideirco *Flor.* 3) fonte *cdd.* adveniunt *G.* advenient *rell.* mundulae *cdd.* mundule Voss.

⁶⁵⁷ ungulae Onions unglae (*vel* bigae) *coni.* Buecheler iugulos *vel* iugula Ribb. pulvere Voss. vulgo *cdd.* *fortasse* adveniunt . . . | ungulae nitidantur vulgo

^a This seems to me the right context ; but the beginning of the fr. is corrupt.

PLAYS

654

The deed is done ; how Philomela ^a helped :

Nonius : 'Ferus' and 'ferox.' These have the following difference between them : 'ferus' means cruel, 'ferox' (fierce) valiant . . . —

Messenger

The strange ^b newcomer, fierce and bold of heart,
Thrusts herself forth into the midst.

Unplaced fragment :

655

Nonius : 'Vagas' for 'vagaris' . . . —

For fame's ^c renown goes marching far and wide
If sprung from an illustrious stock.

A TALE OF THEBES

656-7

Nonius : 'Nitidant,' they wash clean; derived from 'nitor'
. . . Accius in *A Tale of Thebes*—^d

But when to the fountain of Dirce they come,
The hoofs o' the horses, whose four feet go
thumping
Full gallop, are washed clean and neat.

^b I conjecture *advena* to be feminine here (cp. Prob., ap. *G.L.*, IV, 3, 11 and 7, 1), but there is no parallel example (cf. Prisc. ap. *G.L.*, II, 195, 22-3).

^c Or 'for his fame's renown, since it is sprung . . .'

^d This single fr. is corrupt and the allusion is not known; but the fr. may have come in a narrative which told how the host of the Seven, encamped by the spring Dirce, prepared for sacrifices before crossing the river Ismenus. The sacrifices were unfavourable, and Amphiaraus did not wish the Argives to cross (cp. Aesch., *Sept. c. Th.*, 271 ff., 378-9). The play has been thought to be the same as *Phoenissae*, pp. 524 ff. Cf. R., 475.

ACCIIUS

TROADES

This play may have been the same as *Astyanax* (see pp. 370 ff.); the title *Troades* would thus be taken from the chorus, like the title of *Phoenissae* (pp. 524 ff.). All our fragments of

658

Servius auct., ad *Aen.*, I, 179: 'Et torrere parant flammis et frangere saxo.' Quidam, ne ὕστερον πρότερον sit, alios torrere alios frangere accipiunt. Accius Troadibus—

Nocturna saxo fruges frendas torridas.

Cp. Non., 447, 24 (saxo f. f.).

659–60

Priscianus ap. *G.L.*, II, 210, 15: Hoc cornu genu tonitru, quae tamen antiquissimi inveniuntur in -um quoque proferentes in eodem genere . . . (212, 1) . . . —

Sed utrum terraene motus sonitusne inferum
pervasit aures inter tonitra et turbineis?

⁶⁵⁸ nocturna saxo Seriverius nec furno faxo Ribb.
nocturnam saxo *cd.* fortasse noctu urna frendas Non.
franges *Serv. auct.*

⁶⁵⁹ terraene Buecheler terrai Mr. terrae *cd.* (sed
utrum dubium est terrae *Halb.*)

⁶⁶⁰ tonitr * *Halb.* tonitrū *Halb.* 2 tonit * * *Bamb.*
tonitrua *Bamb.* 2 turbines *cd.* praet. Par. 7496, *Carolir.*
(turbinis)

PLAYS

WOMEN OF TROY

Astyanax come from Nonius, who quotes directly from that play; his single quotation from *Troades* is apparently taken by him at second hand. R., 416-418.

658

Servius supplemented, on 'And they made ready to parch over the flames and break with stones' in Virgil: Some take the sense to be some parch, others break, to avoid a 'hysteron proteron.' Accius in *Women of Troy*—

Grind you by night parched grain with stone.

659-60

Priscianus: We say 'cornu,' 'genu,' 'tonitru,' neuter singular; nevertheless, we find the most archaic writers inflecting these nouns from a nominative -um also in the same gender . . . —

But is it earthquakes or a bellowing
Of dead in hell that through my ears has passed
Amidst the thunderclaps and hurricanes? ^a

^a Possibly from a scene at the sacrifice of Polyxena at the command of Achilles' ghost (cp. Seneca, *Tro.*, 181 ff.).

ACCIUS

FABULAE
PRAETEXTAE

AENEADAE

SIVE

DECIUS

This play dealt with the self-sacrifice of Decius Mus, after the example of his father, at the Battle of Sentinum against the Samnites and the Gauls in 295 B.C. (Livy, X, 27 ff.; Polyb., II, 19). R., 594 ff.

The third Samnite War, which broke out in 298, reached a crisis in 296 when the Samnite general Gellius Egnatius planned a triple assault of Samnites, Etruscans, and Gauls on Rome. No decisive struggle was fought in this year, but the Romans appointed Quintus Fabius Maximus Rullianus and Publius Decius Mus to be consuls. The Etruscans failed to support Gellius, and the Samnites and Gauls retreated over

1

Nonius, 483, 40: 'Tumulti' pro tumultus . . . Accius Aeneadis sive Decio—

Nihil neque pericli neque tumulti est, quod sciam.

2-3

Nonius, 22, 10: 'Gliscit' est congelascit et colligitur vel crescit vel ignescit . . . —

Fabius

Dice, summa ubi perduellum est? Quorsum aut
quibus a partibus
gliscunt?

² dice Ribb. dic Grotius vis Voss. summa
Ribb. de summatibus perduellum *coni.* Linds. di-
summa tibi p. *cdd.* ubi Grotius ibi Bothe est ibi
p. Voss. quorsum *vel* quosum Bothe quorum *cdd.*
quibus a Voss. quibus se a *cdd.* se *seclud.* Gulielmus
quibus ex *coni.* Ribb.

HISTORICAL PLAYS IN ROMAN DRESS

HISTORICAL PLAYS IN ROMAN DRESS

SONS OF AENEAS

OR

DECIUS

the Apennines, pursued by the Roman consuls. The two armies met near Sentinum in 295; Fabius on the right wing steadily drove back the Samnites, but on the left the war-chariots of the Gauls scattered the Roman cavalry. Decius Mus, mindful of his father's sacrifice, devoted himself and the hosts of the enemy to the powers below and was himself killed by the Gauls. But his soldiers recovered themselves, and, with the aid of reserves sent up by Fabius, the battle was saved. The Samnites and the Gauls were now routed by Rome's Campanian cavalry, Gellius was slain, and victory remained with the Romans.

1

Shortly before daybreak a scout reports that all is still :

Nonius : ' Tumulti ' for ' tumultus ' . . . Accius in *Sons of Aeneas, or Decius*—

There's no danger, nor no tumult that I know of.

2-3

Fabius questions a deserter of Clusium : ^a

Nonius : ' Gliscit ' (swells up, masses) means congeals and is massed together; or grows; or takes fire . . . —

Fabius

Where's the main body of the foe? Inform me.
To what point and from what parts mass their
numbers?

^a Livy, X, 27, 4 (three deserters from Clusium).

ACCIUS

4-5

Nonius, 224, 6 : ' Sanguis ' . . . neutro . . . —

Vim Gallicam obduc contra in acie exercitum ;
lue patrum hostili fuso sanguen sanguine.

6-7

Nonius, 185, 20 : ' Verruncent ' id est vertant . . . —

Livius

Te sancte venerans precibus invicte invoco
portenta ut populo patriae verruncent bene.

8

Nonius, 174, 22 : ' Segnitas ' pro segnitia . . . —

Livius

Et nunc—

Decius

Quo deorum segnitas?

Livius

—ardet focus.

⁴ aciem *ed. princ., an recte?*

⁵ patrum *cdd.* reparatum Neukirch patrium Bothe
fuso *cdd.* fusum *Ald.*

⁸ et nunc q. d. s. a. f. *cdd.* quot eorum Heinsius quo
eorum *coni.* Linds. quae eorum (*vel* deorum) Fruter.
segnitate Iun. tardet focos Onions tardet opus Bergk
ardet locus Lips

HISTORICAL PLAYS IN ROMAN DRESS

4-5

Fabius orders Decius to take the left wing :

Nonius : ' Sanguis ' . . . in a neuter form . . . —

Against ^a the Gallic force lead on your troops
In battle-line ; atone our fathers' ^b blood
By bloodshed of our foes.

6-7

A priest, Marcus Livius, conducts a sacrifice and prayer, after the omen ^c of the hind and the wolf :

Nonius : ' Verruncent,' that is, ' vertant ' . . . —

Livius

Thee I invoke, imploring thee in prayer,
Holy, unconquerable ; let the portents be
Deep rooted, for my people and my country.
In fortune fair.

8

In the case of Decius, the omens are not wholly favourable :

Nonius : ' Segnitas ' for ' segnitia ' . . . —

Livius

And now—

Decius

Whither tends this slackness of the gods?

Livius

—The hearth is blazing.

^a In this case *contra* comes after its accusative. But the words may be taken from some speech of Gellius ordering the Gallic chief to lead his Gauls against the Roman Army.

^b Or read *patrium*, ' your father's . . . '

^c For this, cf. Livy, X, 27, 8-9. Cp. R., 597. The real meaning of *verrunco* is not known, but it is something much stronger than *verto*.

ACCIUS

9

Nonius, 257, 53 : ‘ Callet ’ significat scit . . . —

Fabius

quod periti sumus in vita atque usu callemus magis.

10

Nonius, 123, 12 : ‘ Ignavavit,’ id est ignavum fecit . . . —

Decius

Fateor, sed saepe ignavavit fortem ex spe expectatio.

Cp. Non., 126, 17.

11–12

Nonius, 139, 22 : ‘ Minitabiliter ’ pro minaciter . . . —

Chorus

. . . Caleti voce canora
fremitu peragrant minitabiliter.

13

Nonius, 504, 30 : ‘ Sonit ’ pro sonat . . . —

Clamore et gemitu templum resonit caelitum.

⁹ quod *cdd.* quo Onions
Non., 123 : ignavit *cdd.* 122, 126 ignavavit Buecheler
fecit *cdd.* 123 facit *cdd.* 126

¹⁰ ignavavit Buecheler ignavit *cdd.* 123 ignabat
cdd. 126

¹¹ Caleti Ribb. calleti *cdd.* Gallei Lips calles
laeti Buecheler

HISTORICAL PLAYS IN ROMAN DRESS

9

An indecisive battle follows. Debate between Decius and Fabius, who claims the greater experience :

Nonius : ' Callet ' (is thick-skinned, hardened) means knows . . . —

Fabius

Because we're skilled in life, and by experience
Are hardened more than others.

10

Retort of Decius, who decides to attack :

Nonius : ' Ignavavit,' that is, has made 'ignavus' . . .

Decius

I do confess it ; yes, but hope that 's hope
Deferred ^a has oft dispirited strong men.

11-12

Advance of the Gauls :

Nonius : ' Minitabiliter ' for ' minaciter ' . . . —

Chorus

Hooting with songful voices threateningly
March ^b the Caleti . . .

13

The fighting :

Nonius : ' Sonit ' for ' sonat ' . . . —

With shouts and groans resounds the heavenly
precinct. ^c

^a Notice the jingle *ex spe expectatio*, literally 'expectation arising out of hope.'

^b *peragro*, 'I traverse.' The direct object is missing.

^c *sc.* the sky.

ACCIUS

14

Nonius, 98, 10 : 'Devorare,' absumere, eripere . . . —

Decius

Patrio exemplo et me dicabo atque animam devoro
hostibus.

15

Nonius, 75, 1 : 'Adauctavit,' auxit . . . —

quibus rem summam et patriam nostram quondam
adauctavit pater.

16

Nonius, 200, 34 : 'Castra' generis sunt neutri. Femi-
nini . . . —

?

Castra haec vestra est.

Fabius

Optume essis meritis a nobis.

Non., 98 : Devoro Onions devorare a. e. *cdd.* (*seclud.*
absumere eripere *velut gloss.* Onions)
¹⁶ vestra *cdd.* vestrum Ribb. escis Bothe *alii*
alia essis *cdd.* *fortasse* est is

^a Unless we read *devovere*, we must assume that Nonius mistakes *devōro* (= *devozero* from *devozero*) for *devōro* or for the present tense of a verb *devōro*, which does not exist.

HISTORICAL PLAYS IN ROMAN DRESS

14

Decius will sacrifice himself as his father did at the Battle of Mount Vesuvius (340 B.C.) :

Nonius : 'Devorare' (swallow up),^a to consume, tear away . . . —

Decius

As did my father, I too will dedicate
Myself and sacrifice my life to foes.

15

Decius asks Livius to recite to him the form of words used by his father :

Nonius : 'Adauctavit' (enlarged), increased . . . —

With which my father once
Enlarged our country and our commonwealth.

16

The Romans have defeated the enemy :

Nonius : 'Castra' is a word of the neuter gender. Feminine . . . —

?

This camp is yours.

Fabius

Passing well will you ^b have deserved of us.

^b sc. Decius apostrophised? I accept *essis* of the *cdd.* because old Latin shows the form *-essint* for *-erunt*.

ACCIUS

BRUTUS

Lucius Tarquinius Superbus, king of Rome, at the height of prosperity, was worried by certain prodigies which boded trouble for him. But the most definite omen, which foretold that Lucius Junius Brutus (whom all thought to be stupid) would reign at Rome after Tarquin, passed unnoticed. While he was besieging Ardea, Tarquin was further troubled by a dream which, according to the soothsayers, foretold that Rome would soon become a commonwealth. During the siege, Tarquin's sons and their cousin Tarquinius Collatinus visited their homes to test the virtue of their wives. At Collatia they found Collatinus' wife Lucretia spinning with her hand-maidens, and Sextus, burning with lust for her, outraged her

17-38

Cicero, *de Div.*, I, 22, 44: Cuius nam modi est Superbi Tarquini somnium? De quo in Bruto Acci loquitur ipse—

Tarquinius

Quoniam quieti corpus nocturno impetu
dedi sopore placans artus languidos,
visust in somnis pastor ad me adpellere
pecus lanigerum eximia pulchritudine ; 20
duos consanguineos arietes inde eligi
praeclarioremque alterum immolare me.
Deinde eius germanum cornibus conitier,
in me arietare, eoque ietu me ad casum dari.
Exin prostratum terra, graviter saucium, 25
resupinum in caelo contueri maximum ac
mirificum facinus : dextrorsum orbem flammeum
radiatum solis liquier cursu novo.

¹⁷ quoniam *cdd.* quom iam *vulgo*

¹⁹ visust Lambinus visus est *cd. Leid. Heins.* visum
est *rell.* pastorem Orelli

²⁰⁻²¹ *praecedat* 21 in *cdd.* ; *transpos.* Muret

HISTORICAL PLAYS IN ROMAN DRESS

BRUTUS

by night. When Lucretia had told her story and killed herself, Brutus threw off his pretended stupidity, and agreed to help Collatinus in avenging her. Under Brutus' guidance the people of Collatia resolved to renounce Tarquin and all his house. Lucretia's body was escorted to Rome; Brutus, who was *tribunus celerum*, told the people of the outrage, and Tarquin and his family were banished. Brutus returned to Ardea, and gained the support of the army, but Tarquin found Rome closed against him. Brutus and Collatinus became the first consuls at Rome, where a republic was now set up.

17-38

King Tarquin's dream :

Cicero : What manner of dream was that of Tarquin the Proud ? He himself speaks of it in Accius' *Brutus*—

Tarquinius

Since at night's onset I duly gave my body to rest, soothing weary limbs with sleep, I saw a vision in a dream—a shepherd drove towards me a woolly flock of surpassing beauty; two brother-rams were chosen from among them, and I sacrificed the nobler of the two. Then its own brother butted with its horns, and rammed at me, and with that blow I was brought to a fall; then thrown on the ground and sorely hurt, as I lay on my back I saw in the sky a thing most mighty and most wonderful—the sun's flame-beaming orb melted away to the right hand in a new course.

²⁵ terrae Pareus in terra Kayser terra *cdd.* (terga *Erl.*)

ACCIUS

Eius igitur somni a coniectorebus quae sit interpretatio facta videamus—

Vates

Rex, quae in vita usurpant homines, cogitant curant
vident

quaeque agunt vigilantes agitantque, ea si cui in
somno accidunt 30

minus mirum est, sed di in re tanta haut temere
inprovisa offerunt.

Proin vide ne quem tu esse hebetem deputes aeque
ac pecus

is sapientia munitum pectus egregie gerat,
teque regno expellat; nam id quod de sole ostentum
est tibi,

populo commutationem rerum portendit fore 35
perpropinquam. Haec bene verruncent populo!

Nam quod ad dexteram
cepit cursum ab laeva signum praepotens, pul-
cherrume

auguratum est rem Romanam publicam summam
fore.

39

Varro, *L.L.*, VI, 7: Inter vesperuginem et iubar dicta 'nox
intempesta,' ut in Bruto Accii quod dicit Lucretia—

Lucretia

Nocte intempesta nostram devenit domum.

(*p.* Varr., *L.L.*, VII, 72.

³¹ mirum Manutius mirandum *cdd.* (*servat* Christ, *qui*
seclud. sed) sed di in re tanta W (di rem tantam Neukirch)
sed in re tanta *cdd.* inprovisa W invisita Hottinger
nproviso *cdd.* offerunt *cdd.* *pler.* se o. *Cantabr.*

³⁶ quod ad dexteram *cdd.* q. dexterum Voss.

HISTORICAL PLAYS IN ROMAN DRESS

Well then, let us see what interpretation was put upon that dream by the diviners—

Seer

O king, it is no wonder that what men do and see, think, and worry over in their daily lives, their acts and plans of waking hours, happen again to any man in sleep. But in this miracle, there must be some reason why the gods offer you something new and strange. Take care then, lest the man who you think is as dull as any sheep, bears a heart notably fortified with wisdom; take care lest he thrust you out of your domains. For the prodigy of the sun that was revealed to you portends that for your people a change of their affairs is very near. May all this be rooted in good fortune for the people! For inasmuch as that Most Powerful Star took course from left towards the right, it was thus most favourably foretold that the Roman state would be supreme.

39

Lucretia tells how she was outraged :

Varro : ‘ Dead of dismal night ’ is a term used of the time between the shining of the evening-star and sunrise, like the example spoken by Lucretia in Accius’ *Brutus*—^a

Lucretia

At dead of dismal night

He came unto our home.

^a There need be little doubt about this fr.; *Cassii* and *Cassium* in Varro’s two passages would be mistakes of a copier.

³³ egregie Bothe egregium *cdd.*

³⁶ dexteram *vel sim. cdd.* dexterum Voss.

Varro, *L.L.*, VI, 7: Accii Vettori, S Cai Canter, T
cassii *cdd.* VI, 7 apud cassium *cdd.* VII, 72

ACCIIUS

40

Cicero, *pro Sestio*, 58, 123 : Nominatim sum appellatus in Bruto—

Tullius, qui libertatem civibus stabiliverat.

Miliens revocatum est.

Cp. Schol. Bob., *ad loc.*

41

Varro, *L.L.*, V, 80 : Consul nominatus qui consuleret populum et senatum, nisi illinc potius unde Accius ait in Bruto—

. . . Qui recte consulat, consul siet.

EX INCERTIS FABULIS

1-4

Schol. Bern., *ad Verg.*, *G.*, I, 502 : Accius docet—

Iuppiter Dardanum genuit, Dardanus Troum, Troum
 Assaracum et Iulum Catamitumque; [1]
 Capis ex Assaraco satus . . . 2
 Alumento ex Ilo satus qui statuit Pergamum; 3
 Alumento Priamum, Capis et Anchisem edidit. 4

⁴¹ siet Niebuhr cluat Palmer (*Spic.*) fuat Augustin.
 fiat *Par. c* 7535 cia *Par. a* 7489 ciat *rell.*

Schol. Bern. : Catamitum Ritschl Ganymedem *schol.*

¹ *lacun. post satus stat.* Hagen

² Alumento Ritschl Laomedon *schol.*

³ Priamum Capis et W Priamum Capis autem Ribb.
sec. Ritschl (Capus a. A.) Priamum et *schol. senarios*
constit. Hagen, Ribb. *Pro cert. habeo* Capis ex Assaraco
e. q. s.

UNASSIGNED FRAGMENTS OF PLAYS

40

A reference to King Servius Tullius :

Cicero : I was mentioned by name in *Brutus*—^a

Tullius,

Who for the citizens had made freedom firm,

This was encored hundreds of times.

41

Creation of the Republic at Rome. The consuls :

Varro : 'Consul.' So named because he was to consult the people and the senate, unless it be derived rather from the idea according to which Accius says in *Brutus*—

Let him who may give counsel right be 'consul.'

UNASSIGNED FRAGMENTS OF PLAYS

(A) *From Prologues ?*

The genealogy of ^b Aeneas ? :

1-4

A scholiast : Accius informs us that—

Jupiter begat Dardanus, Dardanus begat Trous, Trous begat Assaracus and Ilus and Ganymede; Capys was son of Assaracus . . . Alumento was son of Ilus, who founded Pergamum; Alumento begat Priamus, while Capys was Anchises' father.

^a Of Accius, as the Schol. Bob. shows.

^b This fr. might come from *Antenoridae* (p. 354), or some other of the plays about Troy. The Scholiast has not given an exact quotation of Accius' verse here. Cf. Ribb., *Trag. Fragm.*, p. 220.

ACCIUS

5

Priscianus, ap. *G.L.*, II, 321, 24: Vetustissimi . . . hic et haec et hoc ops et cops pro opulentus et copiosus proferebant. Accius de Hercule dicens—

. . . quorum genitor fertur esse ops gentibus.

pro ‘opem ferens et auxilium.’

6

Cicero, *Tusc. Disp.*, I, 44, 105: Melius Accius et aliquando sapiens Achilles—

Immo enim vero corpus Priamo reddidi, Hectora abstuli.

7

Rufinus, ap. *G.L.*, VI, 556, 7: Varro in VII:—‘Clausulas’ quoque primum appellatas dicunt quod clauderent sententiam ut apud Accium—

An haec iam obliti sunt Phryges?

8-9

Eur., *Rhes.*, 535-6 ἀὼς δὴ πέλας ἀὼς | γίγνεται,

Varro, *L.L.*, VII, 83: Apud Accium—

Iamque Auroram rutilare procul
cerno,

aurora dicitur ante solis ortum ab eo quod ab igni solis tum aureo aer aurescat.

⁶ Hectora Nieberding (cf. *Acc.*, ‘*de Orthographia?*’ p. xxiii) Hectorem *cdd.* *Cic.*

⁷ *trib.* ‘*Epinaus.*’ Ribb.

^a In *Epinausimache?* (R., 361).

^b *sc.* of the *Lingua Latina* where, in the extant portion, there is no such remark of Varro. Either Rufinus or his text

UNASSIGNED FRAGMENTS OF PLAYS

5

Priscianus: The oldest writers . . . used to say 'ops' (wealth; help) and 'cops,' in all genders, for 'opulentus' and 'copiosus.' Accius referring to Hercules—

men whose father, it is said, is help to all the world.

Here 'ops' means bringing 'ops' and assistance.

(B) *From plays about Troy:*

6

Achilles on the death of Hector:

Cicero: A better effect is gained by Accius^a and his Achilles, a man at last in his senses—

No no! It is a corpse that I have rendered
To Priam; Hector I have taken from him.

7

The Trojans:

Rufinus: Varro in the seventh book:^b They say that 'clausulae' were originally so called because they 'close' a thought, for instance in a passage of Accius—

Have the Phrygians forgotten this already?

8-9

dawn:^c

Varro: In a passage of Accius—

and now I see daybreak reddening far off,

'aurora,' as a term applied to the time just before sunrise, is derived from the fact that from the sun's fire, then golden, the air 'becomes coloured like gold,' *aurescit*.

may be wrong; but our text of Varro's seventh book is defective at the beginning.

^c One is certainly reminded of a passage spoken by the chorus in Euripides' *Rhesus* (see opposite page), but the fr. cannot be attributed to 'The Night-Alarm' (see pp. 488 ff.) with any certainty. (R., 366-7.)

ACCIUS

10

Festus, 568, 1 : < 'Vastum,' praemagnum. Ponitur tamen et pro inani> . . . Accius—

Iam hanc urbem ferro vastam faciet Peleus.

Cp. Paul. ex F., 569, 1.

11

Soph., *Philoct.*, 220-1 *τίνας ποτ' ἐς γῆν τήνδε ναυτίλῳ
πλάτῃ
κατέσχετ' οὔτ' ἔνορμον οὔτ' οἰκου-
μένην;*

Servius, ad *Aen.*, I, 122 : 'Hiems' duas res significat, aut tempus aut vim venti, (*Serv. auct.*) per quam oritur tempestas . . . Accius—

Unde estis, nautae, huc hieme delati?

12-13

Varro, *L.L.*, VII, 19 : Acci—

mystica ad dextram vada
praetervecti,
mystica a mysteriis, quae ibi in propinquis locis nobilia fiunt.

14-15

Cicero, *de Nat. Deor.*, III, 16, 41 : Quomodo nunc quidem est, non video quo pacto ille cui—

. . . in monte Oetaeo illatae lampades
fuerunt, ut ait Accius—

. . . in domum aeternam patris
ex illo ardore pervenerit.

Fest. 568 : suppl. ex Paul.

UNASSIGNED FRAGMENTS OF PLAYS

10

Achilles at Troy :

Festus : ' Vastum ' very big ; it is none the less put also for empty . . . Accius—

Now will the son of Peleus lay waste
This city with the sword.

(C) *Three fragments from ' Philocteta ' ? :*

11

Servius : ' Hiems ' can express two things—either a season, or the winds' violence ; *the augments of Servius adds :* through which a storm rises . . . Accius—^a

Whence were you, mariners,
Brought hither to shore by wintriness ?

12-13

Varro : In Accius' phrase—

Carried past the mystic waters ^b
That lay on the right hand,

' mystic ' is derived from ' mysteries ' ; famous mysteries are celebrated there in places near by.

14-15

Cicero : As our information stands at present I do not see in what manner the hero against whose body were—

flaming firebrands on mount Oeta piled
as Accius ^c writes, was ever able to pass from that burning heat so as to reach—

. . . his father's everlasting home ^d

^a Possibly in *Phinidae* (R., 541-2).

^b These were perhaps the waters round Samothrace, Lemnos, or Imbros, where the Cabiri were worshipped in Mysteries.

^c In a play *Heraclidae*, suggests Ribbeck.

^d Possibly from a passage telling how Philoctetes witnessed the burning of Hercules.

ACCIUS

16-17

Servius auct., ad *Aen.*, I, 42: De Iunonis fulmine Accius ait—

praefervidoque fulgure

ardor iniectus Iunonis dextera ingenti incidit.

18

Cicero, *de Off.*, III, 21, 84: Possunt . . . cuiquam esse utiles angores, sollicitudines, diurni et nocturni metus, vita insidiarum periculorumque plenissima?—

Multi iniqui atque infideles regno, pauci benivoli;

inquit Accius. At cui regno? Quod a Tantalo et Pelope proditum iure obtinebatur.

19-21

Cicero, *de Nat. Dcor.*, III, 38, 90: Ferretne civitas ulla latorem istius modi legis ut condemnaretur filius aut nepos si pater aut avus deliquisset?—

Quinam Tantalidarum internecioni modus
paretur, aut quaenam unquam ob mortem Myrtili
poenis luendis dabitur satias supplici?

Cp. Charis., ap. *U.L.*, I, 91, 8.

¹⁶⁻¹⁷ praefervidoque fulgure Buecheler fulguri prae-
fervido Ribb. praefervido fulgore *cdd.* dextera
Buecheler dextera *cdd.* praefervido | fulgore a. i. I.
dextera i. i. (*fortasse recte*) et trib. 'Clyt.' Bergk

¹⁸ benivoli sunt Bern. c boni sunt *rell.* sunt boni
Lambinus benevoli (*om. sunt*) Stuerenburg

¹⁹⁻²⁰ modus paretur Cic. modus sit Charis.

UNASSIGNED FRAGMENTS OF PLAYS

(D) *From plays on the troubles of Atreus' house.*

16-17

From 'Clytaemnestra' ? :

Servius supplemented: On Juno's thunderbolt Accius writes—

And fire from burning lightning cast by Juno's
mighty hand
Fell upon him.^a

18

From 'Clytaemnestra' or 'Pelops' Sons' or 'Atreus' ? :

Cicero: Can any man have a use for worry, anxieties, fears by day and fears by night, and a life very full of plots and perils? Says Accius—

Many there are unfriendly and unfaithful
Unto the kingdom; few who wish it well;

But what kingdom? One which, handed down by Tantalus and Pelops, was rightfully held in possession.

19-21

From 'Atreus' or 'Pelops' Sons' or 'Oenomaus' ? :

Cicero: Would any state tolerate the mover of a law of that kind whereby it should be ordained that a son or grandson be condemned for the wrongdoing of a father or a grandfather?—

What limit, pray, could be devised to stay
Tantalus' grandsons from a general slaughter?
And what sufficiency of punishment
Shall e'er pay penalty for Myrtilus' death? ^b

^a sc. Ajax, son of Oileus? cf. *Clytaemnestra*, p. 409. But Ajax had offended not Juno but Athena.

^b On Myrtilus, see the play *Oenomaus*, p. 495.

ACCIUS

22-4

Varro, *L.L.*, VII, 14 : Quod est apud Accium—

Pervade polum, splendida mundi
sidera binis continuis sex
picti spoliis ;

polus Graecum ; id significat circum caeli.

25-6

Nonius, 473, 6 : ‘ Labasco ’ pro labor. Accius—

Nullum est ingenium tantum neque cor tam ferum
quod non labascat lingua, mitiscat malo.

27

Festus, 388, 12 : ‘ Repudium ’ Verrius ait dictum quod fit
ob rem pudendam. Accius—

Repudio eiecta ab Argis iamdudum exsulo.

28

Festus, 120, 4 : ‘ Mundus ’ etiam mulieris ornatus dicitur
. . . Accius—

. . . cum virginali mundo clam pater

29

Priscianus, ap. *G.L.*, II, 169, 6 : Hic et haec . . . latex
Accius—

. . . non calida latice lautus.

²³ binis Bothe bigis *cdd.* continuis s. p. (saepti *olim*)
s. Ribb. (c. s. apti s. Bothe) c. s. addita signis O. Mr.
c. s. apti signis S continui se cepit spoliis *Flor.*, *Haun.*,
continui s. c. s. *Goth.* continui s. coepit s. *Par. a* 7489
continuis spoliis se cepit *Par b* 6142 *trib.* ‘ *Prom.* ’ Ribb.

²⁵⁻⁶ *trib.* ‘ *Prom.* ’ Ribb.

²⁷ *trib.* ‘ *Prom.* ’ Ribb.

²⁸ pater *cdd.* patre Ursinus

²⁹⁻³¹ *trib.* ‘ *Epinaus.* ’ Ribb.

UNASSIGNED FRAGMENTS OF PLAYS

(E) *From 'Prometheus'?*

22-4

Varro : In this passage in a play of Accius—

Pass thou through the vault of heaven,
Through the shining constellations
Of the universe all painted
With twice six spoils ^a in a row ;

' polus ' is a Greek word and it means the circuit of the sky.

25-6

Nonius : ' Labasco ' for ' lābor. ' Accius— ^b

There is no soul so strong, no heart so fierce
As not to waver under spoken words
And grow mild through misfortune.

(F) *From 'Io'?*

27

Festus : ' Repudium ' is said by Verrius to be a term derived from the fact that it comes about because of some ' res pudenda. ' Accius—

Cast out from Argos in divorcement's shame
I am long since an exile.

(G) *Various fragments :*

28

Festus : ' Mundus ' (finery) is a term also used of a woman's toilet . . . Accius— ^c

the father secretly in maiden's finery

29

Priscianus : ' Latex, ' both masculine and feminine . . . Accius has it in the feminine—

not in warm water washed.

^a Spoken possibly by Prometheus. But this fr. is corrupt.

^b Perhaps in *Philocteta* (R., 392).

^c In *Armorum Iudicium* (if we read *patre*)? Achilles on his intrigue with Deidameia when he was disguised as a maiden (R., 371)?

ACCIIUS

30-1

Diomedes, ap. *G.L.*, I, 385, 22: Accius quitus sum ponit pro quivi, hoc modo—

nam neque pretio neque amicitia neque vi impelli
neque prece
quitus sum.

32

Festus, 430, 6: Sos<pes . . . significat apud> omnes fere au<ctores saluum; sic> . . . Acc<ius. . . .> —

<si> rite ad patri<am sospes rediis>set <suam>,

33-4

Cicero, *Orat.*, 46, 156: 'Duorum virorum iudicium' aut 'trium virorum capitalium' aut 'decemvirorum stlitibus iudicandis' dico numquam. Atqui dixit Accius—

Video sepulchra duo duorum corporum

Idemque—

Mulier una duum virorum.

35-6

Varro, *L.L.*, VII, 88: Quod enim fit rite, id ratum ac rectum est. Ab eo Accius—

Recte perfectis sacris

volt accipi.

37

Nonius, 234, 37: 'Aptum' rursum conexum et colligatum significat. . . . Accius † demer hinc † —

. . . colomen alte geminis aptum cornibus.

³⁰ neque *post* nam *add. edd.*

³² *suppl.* Ursin.

Non., 234: Accius * * * * idem Erigona Kiessling Accius
Medea *coni.* Linds. Accius Decio *olim* Ribb. Accius
Demetrio *Ald.* *fortasse* Accius Diomede hinc

³⁷ alte Ribb. alae T ala *Gen. Bern.* 83 *Escorial.*
ale *Lu.G.* *fortasse* arae

UNASSIGNED FRAGMENTS OF PLAYS

30-1

Diomedes : Accius puts ' quitus sum ' for ' quivi,' thus—
For not by price or friendship, not by force
Or prayer could I be driven.

32

Festus : ' Sospes ' in the works of nearly all authors means safe. . . . Accius ^a . . . —

If duly he had come back safe and sound
To his native land,

33-4

Cicero : I never use the full genitives ' duorum virorum iudicium ' or ' trium virorum capitalium ' or ' decemvirorum stlitibus iudicandis ' ; and yet Accius ^b writes ' duorum ' in—

I see, of corpses two, two sepulchres.

And again ' duum ' virorum—

Of husbands two, one woman.

35-6

Varro : For that which is done ' ritē ' is ratified and right. Hence Accius—

He wishes to be welcomed
With sacrifices well and rightly made.

37

Nonius : ' Aptum ' (attached, fitted) again means tied and bound up. . . . Accius † — ^c

a column on high fitted with twin horns.

^a In *Minos* (R., 567) ? I have adopted the conjectures of Ursinus, though they do not fill the gaps in Festus' text.

^b Possibly in *Aegisthus* (R., 467) or *Clytaemnestra* (R., 462).

^c A corrupt fr. May it not describe an altar (read *arae* ?) on the top of which lies a horned victim ? Or the victim itself ? Cp. *culmen* as the top of a man's head in Livy, I, 34, 9.

ACCIUS

38-9

Varro, *L.L.*, VII, 85 : Apud Accium—
 multis nomen
 vestrum numenque ciendo
 numen dicunt esse imperium.

40

Nonius, 206, 11 : ‘Frenos’ . . . neutro . . . Accius —
 Pars frena tensae atque ori equorum accommodant.

41

Varro, *L.L.*, VII, 50 : ‘Iugula’ signum quod Accius appellat
 Oriona cum ait—
 Citius Orion patescit.

42

Priscianus, ap. *G.L.*, II, 386, 11 : ‘Experta’ passive.
 Accius—
 Inventa multa expertaque ex hoc sunt bona.

43

Nonius, 305, 2 : ‘Ferox sum’ illa re dicitur ut illa re sum
 fretus vel arrogans . . . Accius—
 Neque vi tanta quisquam est neque tam abundans
 fortunis ferox.

44

Cicero, *de Fin.*, IV, 25, 68 : Ex ea difficultate illae—
 fallaciloquae malitiae
 ut ait Accius, natae sunt.

Cp. Non., 113, 13-16.

⁴⁰ pars Mercier	pari <i>cdd.</i>	tensae atque ori Ribb.
tesauri <i>cdd.</i>	tersa ori Mercier	texta auro ori Bothe

⁴² inventa multa Bothe	multa inventa <i>cdd.</i> (inventaque <i>Carolir.</i>)	trib. ‘Prom.’ Ribb.
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UNASSIGNED FRAGMENTS OF PLAYS

38-9

Varro : In a passage of Accius—

By calling on thy name and nod divine
With many a prayer

they say 'numen' means authority.

40

Nonius : 'Frenos' . . . in the neuter . . . Accius—

Some fitted bit and bridle to the carriage,
And to the horses' mouths.

41

Varro : 'Iugula' (Belt), a constellation which Accius calls Orion in the phrase—

More swiftly opes Orion.

42

Priscianus : 'Experta,' passively. Accius—

Many a blessing has been found to rise
From this, and has been proved by trial.

43

Nonius : 'Ferox' is used with the verb 'to be' and an ablative case like 'fretus' or 'arrogans' . . . Accius—

No man is either fierce with violence
So great as that, or overflows so much
With fortune's wealth.

44

Cicero : That was the difficulty from which arose, in the words of Accius, those—

tricky-tongued rogueries

⁴⁴ fallaciloquelaē (*vel sim.*) ut ait Accius malitiae natae sunt
Cic. ex ea difficultate illae fallaciloquentiae *Non.*

ACCIUS

DIDASCALICA ^a

SIVE

DIDASCALICON LIBRI

This work of Accius dealt with the same subjects as the Greek διδασκαλίας ^b which aimed at producing chronological surveys of playwrights and their plays, with notes on the most famous actors therein. Accius was the first to attempt such a survey in Latin, and including under his title details of wider scope than his Greek models, wrote at least nine books which were undoubtedly in Sotadic metre (Lachmann, in *Index Lect., Berl. Akad.*, 1849 II) and not, as has been maintained, in mixed prose and verse of various metres. They dealt with various matters concerning the stage-plays of the

LIBER I

Gellius, III, 11, 4: Accius . . . in primo Didascalico levibus admodum argumentis utitur, per quae ostendi putat Hesiodum natu priorem: quod Homerus, inquit, eum in principio carminis Achillem esse filium Pelei diceret, quis esset Peleus non addidit, quam rem procul, inquit, dubio dixisset, nisi ab Hesiodo iam dictum videret. De Cyclope itidem, inquit, vel maxime, quod unoculus fuit, rem tam insignem non praeterisset nisi aeque prioris Hesiodi carminibus invulgatum esset.

1-3

Nonius, 341, 23: 'Mactare.' . . . Accius in Didascalicon lib. I—

Non., 341: didascalicon *vulg.* -co *cdd.*

^a So in Gell., *Praef.*, 8.

^b χορὸν διδάσκειν, to produce a play.

^c *Il.*, I, 1. Homer at any rate would naturally find a place in Accius' remarks because so many Greek and Roman tragedies drew from the old epic poems material for their own plots. The first book may have dealt entirely with epic poetry as a source for tragedies.

RECORDS OF THE STAGE

RECORDS OF THE STAGE

OR

BOOKS OF STAGE-RECORDS

Greeks and of the Romans. So far as we can judge from the fragments, the work contained much that was not worth writing, and, as one might expect, possessed little or no merit as poetry. It was dedicated apparently to one Baebius. For various views, cf. S. K. Sakellianopoulos, *Γραμματολογικά*, 1; G. Hermann, *Opusc.*, 8, 390; J. Madvig, *Opusc.* 70; F. Buecheler, *Rh. Mus.*, LXXXV, 410; Hendrickson, *Amer. Journ. Phil.*, XIX, 303 ff.; Norden, *Rh. Mus.*, XLVIII, 530; Immisch, *Phil.*, LXIX, 66 ff.; Hanler, *Wien. Stud.*, XLI, 176.

BOOK I

The age of Homer :

Gellius : Accius, in the first book of *Records of the Stage*, uses very flimsy arguments by which it is proved (so he thinks) that Hesiod was born first (*sc. before Homer*). For, says he, when Homer at the beginning ^e of his poem had occasion to tell how Achilles was a son of Peleus, he did not go on to say who Peleus was. This information, says Accius, he would without any doubt have given us, if he had not seen that it had been given already by Hesiod.^d And again, he says, in describing the Cyclops, Homer would not have failed to make particular mention of so important a detail as the fact that the monster was one-eyed, if his predecessor Hesiod had not already made ^e it common knowledge, through his poems, just as much as the former example.

1-3

Achilles' gift to Nestor : f

Nonius : 'Mactare.' . . . Accius in the first book of *Records of the Stage*—

^d Fr. 102 Rzach. ^e *Theog.*, 142 (143).

^f *Hom., Il.*, XXIII, 615 ff.

ACCIUS

. . . sapientiacque invictae
gratia atque honoris patera Nestorem mactavit
aurea.

4

Nonius, 514, 20: 'Inimiciter.' Accius Didascaliorum lib. 1—

placare ferocem hostem inimiciterque accensum.

5

Gellius, VI, 9, 16: L. Accius in Sotadicorum lib. I sciciderat dicit. Verba haec sunt—

Num ergo aquila ita ut hie praedicant sciciderat
pectus?

Cp. Prisc., ap. *G.L.*, II, 517, 6.

6-8

Priscianus, ap. *G.L.*, II, 253, 11: Eius contrarium est impos
impotis. Accius in I Didascalicon—

falsidica audax

gnati mater pessimi, odibilis natura inpos
excors et fera.

² patera Nestorem T pater honesto rem *cdd.*

⁴ ferocem hostem L hostem ferocem *cdd.*

⁵ num *cd.* *Reg. Gell.* non *rell.*, Prisc. noenum Havet
hie Mr. hi *cdd. Gell.* om. *Prisc.*

⁶ falsidica *vel* falsifica *cdd.* (*salvifica Carolir.*)

⁸ et fera *cdd.* cefera L

RECORDS OF THE STAGE

And Nestor, for his wisdom unsurpassed
And his renown, he blessed with a golden platter.

4

Priam or Telephus as a suppliant ? :

Nonius : 'Inimiciter.' Accius in the first book of *Records of the Stage*—

to appease an enemy

Fierce and unfriendlily enkindled.

5

Wonderful staying-power of Prometheus when his own liver had been eaten : ^a

Gellius : Lucius Accius in the first book of *Sotadicæ* uses 'sciciderat.' His words are as follows—

Surely then

No eagle had riven his breast as these propound ?

6-8

A wicked mother (Medea? Clytaemnestra?) of a wicked son :

Priscianus : The opposite of 'compos' is 'impos, impotis.' Accius in the first book of *Records of the Stage*—

A woman bold, and of lying tongue,
Not naturally mistress of her moods,
A hateful savage, and a witless mother
Of a son most villainous.

^a Here Accius surely makes a hit at the treatment by tragic poets of the sufferings of Prometheus.

ACCIUS

LIBER II

9-10

Nonius, 165, 21 : 'Redhostit,' reddit. Accius . . . Didascalicon lib. II—

ut dum brevitatem velint consequi verborum
aliter ac sit rellatum redhostiant responsum.

11-12

Nonius, 178, 20 : 'Temerius' . . . —
. . . sed Euripidis qui choros temerius
in fabulis . . .

LIBER VIII

13

Nonius, 194, 14 : Balteus . . . neutro . . . Accius Didascalicon lib. VIII—

actoribus manuleos baltea machaeras.

Varro, *L.L.*, VII, 64 : 'Miraculae' a miris, id est monstris,
a quo Accius ait personas distortis oribus deformis miriones.

Non., 165 : didascalicon *vulg.* -co *cdd.*

⁹ brevitatem v. L v. b. *cdd.*

¹⁰ redhostiant r. Hermann redhostire sponsum *cdd.*

¹¹ Euripidis *cdd.* Euripides Madvig sei Euripidi'

q. c. t. incilabit L

¹³ <et> baltea <et> m. L

RECORDS OF THE STAGE

BOOK II

9-10

Faults of the 'messengers' in tragic plays :

Nonius : 'Redhostit.' renders. Accius . . . in the second book of *Records of the Stage*—

So that, while they wish to attain
Terseness of words, they render a response
That differs from the message given them.

11-12

Euripides wrong in severing the chorus from the action :

Nonius : 'Temerius' . . . —

. . . but Euripides',
Whose way of putting in the choruses
Into his plays was all too thoughtless . . .

BOOK VIII

13

Stage-gear and costume of actors :

Nonius : 'Balteus' . . . in a neuter form . . . Accius in the eighth book of *Records of the Stage*—

sleeves, shoulder-straps, and swords for the actors.

Varro : ^a 'Marvelettes' is a term derived from 'marvels,' that is 'monstrosities,' whence, according to Accius, is derived the term 'marvelosities' ^b applied to masks misshapen by their twisted mouths.

^a I put this fr. here by conjecture; *miraculae* were very ugly harlots.

^b Doubtless applied by Accius to describe some of the comic masks used for female characters (Pollux, IV, 150-154).

ACCIUS

LIBER IX

14-15

Charisius, ap. *G.L.*, I, 141, 29 : ' Poematorum ' . . . Accius . . . Didascaliconum IX—

Nam quam varia sint genera poematorum, Baebi, quamque longe distincta alia ab aliis, sis, nosce.

16

Priscianus, ap. *G.L.*, II, 91, 22 : ' Magnificens ' . . . Accius in IX Didascalicon—

et magnificissimei excelsissimeique honore.

17

Charisius, ap. *G.L.*, I, 220, 9 : ' Statim.' Accius in Didascalicon IX—

Vectigalia egerantur et servantur statim.

EX INCERTIS LIBRIS

18

Diomedes, ap. *G.L.*, I, 385, 22 : Accius quitus sum ponit pro quivi, hoc modo . . . —

unde omnia perdisci ac percipi queuntur.

¹⁵ sis *add.* Mr. *at cf. L, Ind. Lect. Berl.* II, 1849, 7

¹⁶ magnificissimei Hertz magnificissime *cdd.* excelsissimeique Hertz excelsissime, excellentissime *vel sim. cdd.* (excelsissimique *Carolir.*)

RECORDS OF THE STAGE

BOOK IX

14-15

The many types of poems :

Charisius : 'Poematorum.' . . . Accius in the ninth book of *Records of the Stage*—

Then learn, dear Baebius, if you please, how varied
The sorts of poems are, and how by far
They differ one from another.

16

Uncertain :

Priscianus : 'Magnificens.' . . . Accius in the ninth book of *Records of the Stage* has 'magnificissimei' and 'excel-sissimei'—

and the magnificalest, loftiest too in honour.

17

Charisius : 'Statim.' Accius in the ninth book of *Records of the Stage*—

Let the dues ^a be brought out instantly and kept safe.

UNASSIGNED FRAGMENTS

18

Diomedes : Accius puts 'quitus sum' for 'quivi' like this
. . . —

From which the whole thing can be learnt by heart
And apprehended.

^a Could this mean 'takings,' 'gate-money'?

¹⁷ egerantur Mr. egerant L legerant vestra cd.
servantur cd. fruuntur B struantur L fortasse recte

ACCIUS

Cicero, *Brut.*, 18, 72 : Accius a Q. Maximo quintum consule captum Tarenti scripsit Livium annis XXX postquam eum fabulam docuisse et Atticus scribit et nos in antiquis commentariis invenimus; docuisse autem fabulam annis post XI C. Cornelio Q. Minucio consulibus ludis Juventatis, quos Salinator Senensi proelio voverat.

19-22

Gellius, III, 3, 1 : Verum esse comperior quod quosdam bene literatos homines dicere audivi, qui plerasque Plauti comoedias curiose atque contente lectitarunt, non indicibus Aelii nec Sedigiti nec Claudii nec Aureli nec Accii nec Manilii super his fabulis quae dicuntur ambiguae crediturum sed ipsi Plauto moribusque ingenii atque linguae eius.

Gellius, III, 3, 9 : Marcus . . . Varro in libro De Comoediis Plautinis primo Accii verba haec ponit—

Nam nec Geminei Leones nec Condalium nec
Plauti Anus nec Bis Compressa nec Boeotia umquam
fuit, neque adeo Agroecus neque Commorientes
Macei Titi.

Cicero, *Brut.*, 64, 229 : Accius isdem aedilibus ait se et Pacuvium docuisse fabulam, cum ille octoginta, ipse triginta annos natus esset.

¹⁹ lenones *Prisc.* ap. *G.L.*, II, 231, 21.

^a 209 B.C. Accius confused this occasion with the victory at Tarentum in 272 B.C.

^b 197 B.C. Livius really produced his first play in 240 B.C.

^c Livius Salinator after the defeat of Hasdrubal at the Metaurus river near Sena Gallica in 207 B.C.

RECORDS OF THE STAGE

On the career of Livius Andronicus ; a blunder of Accius :

Cicero : According to Accius, Livius was taken prisoner at Tarentum by Quintus Maximus in his fifth consulship ; ^a this is thirty years after the time when, according to a statement of Atticus and to what we find in archaic memoirs, Livius produced his first play. And Accius states that Livius produced his first play eleven years after, in the consulship ^b of Gaius Cornelius and Quintus Minucius, at the games in honour of Youth which Salinator ^c had vowed in the battle of Sena. ^d

19-22

On the genuine plays of Plautus :

Gellius : I am convinced of the truth of a statement made by certain well-lettered men (who have read and re-read carefully and closely most of Plautus' plays) that, in the matter of those plays which are called ' doubtful ' they will believe, ^e not in the title-lists drawn up by Aelius or Sedigitus or Claudius or Aurelius or Accius or Manilius, but in Plautus himself and his customary turns of thought and diction.

Gellius again : Marcus Varro in the first book of his work on *The Comedies of Plautus* quotes these words of Accius—

For Plautus was never the author of *The Twin Lions* ^f or *The Slave's Ring* or *The Old Crone* or *Twice Raped* or *The Boeotian Lass* ; nor again was Titus Maccius the author of *The Yoke* or *The Dying Chums*. ^g

On Pacuvius, and on Accius himself :

Cicero : Accius says that when these same ^h were aediles both he and Pacuvius produced a play, at the time when Pacuvius was eighty years old and he himself was thirty.

^a On the whole question cf. Schanz-Hosius, *Gesch. d. Röm. Lit.*, I, 48.

^e *crediturum* is apparently an archaic usage for *credituros*.

^f Priscianus, ap. *G.L.*, II, 31, 21, gives this title as ' Gemini Lenones,' ' *Twin Bawds*.'

^g Based on Diphilus' *Συναποθνήσκοντες*. Varro accepted all these as plays by Plautus. Cf. Leo, *Plaut. Forsch.* 32 ff.

^h sc. L. Paullus and C. Marcellus, *aediles* in 140 B.C.

ACCIUS

PRAGMATICA

This work, like the *Didascalica*, dealt with the stage and ran into several books; it was written, however, in *septenarii*. (But cf. Havet, *Rev. d. Phil.* XV, 131.) The term *πραγματικά* was normally used in the Roman period to denote the contents

LIBER I

1-2

Nonius, 156, 3 : ‘ Ponderitatem ’ a pondere ut gravitatem.
Accius Pragmaticon lib. I—

et cuncta fieri cetera
imbecilla ob ponderitatem gravitatemque nominis.

EX INCERTIS LIBRIS

3-6

Nonius, 150, 11 : ‘ Perperos,’ indoctos, stultos, rudis,
insulsos, mendaces. Accius Pragmaticis—

describere in theatro perperos
popularis.

Idem eodem—

et eo plectuntur poetae quam suo vitio saepius
ductabilitate animi nimia vestra aut perperitudine.

Non., 156: pragmaticon Osann -eo *cdd.*
² ob . . . nominis Madvig non quod . . . hominis *cdd.*
imbecilla nunc | ob p. Havet
⁵ et eo *cdd.* ideo Iun.

PRINCIPLES

PRINCIPLES FOR PLAYWRIGHTS

of a treatise on the right methods of preparing public speeches, so that here Accius may have discussed the different sorts of style and diction suitable for stage-plays (cf. Immisch, *Philol.*, LXIX, 59 ff.; Norden, *Rh. Mus.*, XLVIII, 531 ff.).

BOOK I

1-2

Nonius: 'Ponderitatem.' From pondus, and used like 'gravitatem.' Accius in the first book of *Principles for Playwrights*—

And all the rest to become feeble stuff
Because of the name's ponderousness and weightiness.

UNASSIGNED FRAGMENTS

3-6

The function of comic poets; the faults of spectators:

Nonius: 'Perperos,' unlearned, silly, rude, tasteless, liars. Accius in *Principles for Playwrights*—

to portray upon the stage
The common crowd of tasteless folk.

The same poet in the same work—

And it's for this that poets get a trouncing,
Through your mind's gullibility or tastelessness
More often than through any fault of theirs.

⁶ animi *add.* Onions
vilitate n. Quich.

aut d. nimia Hermann

ductei

ACCIUS

7

Gellius, XX, 3 : ' Sicinnium ' . . . genus veteris saltationis fuit. Posuit hoc verbum L. Accius poeta in Pragmaticis appellarique ait—

scinnistas nebuloso nomine ;

credo propterea nebuloso quod sicinnium cur diceretur obscurum esset.

ANNALES

1

Festus, 130, 15 : ' Metalli ' dieuntur in lege militari quasi mercenarii. Accius Annali † XXVII—

calones famulique metallique caculaeque ;

a quo genere hominum Caeciliae familiae cognomen putant ductum.

Cp. Paul., ex F., 131, 19.

2-7

Macrobius, S., I, 7, 36 : Apparet Saturnalia vetustiora esse urbe Romana, adeo ut ante Romam in Graecia hoc sollemne coepisse L. Accius in Annalibus suis referat his versibus—

Maxima pars Graium Saturno et maxime Athenae
conficiunt sacra quae Cronia esse iterantur ab illis ;

Gell. : appellarique sicinnistas ait *Gell.*

Fest., 130 : metalli *Fest.*, *Paul.* metelli *ed. princ.*
fortasse annali lib. II vel a. l. VII

^a It is clear from Gellius that the Romans did not know exactly what Accius meant by *nebulosum nomen*. Accius may have meant 'dark' or 'misty' without any adverse meaning, but it is also probable that he meant '*nebulosum*' to convey some adverse (cp. *nebulo*) implication like our word 'shady.' *Sicinnium* meant *σίκιννις*, a dance of satyrs used in the old Greek satyr-plays.

ANNALS

7

Dancing of obscure origin :

Gellius: The 'sicinnium' was once a kind of ancient dance. . . . Lucius Accius the poet used this word in his *Principles for Playwrights* and says 'sicinnistae' were called—

satyr-dancers of shady name ; ^a

'shady,' I suppose, because the origin of the term 'sicinnium' was obscure.

ANNALS ^b

1

Festus: 'Metalli' is a term applied, in military law, to men who serve for pay. Accius in the second (?) ^c book of *Annals*—

batmen and thralls, drudges and moneygrubbers ; ^d

This is the kind of men (*sc. metalli*) from which they believe the *gens Caecilia* has derived its surname (*sc. Metellus*).

2-7

The Saturnalia :

Macrobius: It appears that the Saturnalia are older than the city of Rome; inasmuch as, according to Lucius Accius in the following lines of his *Annals*, this yearly festival began in Greece before Rome existed—

Most of the Greeks, and Athens above all,
Prepare in Saturn's honour ceremonies
Which are called Cronia, as they relate ;

^b Written in hexameters and divided into several books, the *Annals* of Accius was a work apparently concerned not with history but with festivals, of which the author possibly gave the origins and development.

^c XXVII, which is surely wrong. The first three numerals may be the result of deletions of false strokes.

^d Or 'gold-diggers.' The derivation is from μέταλλον, a mine, otherwise we might translate 'brassmen.' Some read *metellique*.

ACCIUS

cumque diem celebrant, per agros urbesque per omnes
 exerceant epulis laeti famulosque procurant 5
 quisque suos; nostrisque itidemst mos traditus illinc
 iste, ut cum dominis famuli epulentur ibidem.

8

Priscianus, ap. *G.L.*, II, 254, 6: Quidam . . . veterum et
 hoc ossu et hoc ossum proferebant . . . Accius . . . in
 Annalibus—

Fraxinus fissa ferox infensa infinditur ossis.

9

Nonius, 193, 25: 'Alvus' . . . masculino. Accius
 Annalibus—

ut quam fragilissimus alvus.

Cp. Prisc., ap. *G.L.*, II, 268, 18 (ut . . . alvus); Charis.,
 ap. *G.L.*, I, 81, 2.

PARERGA

1-2

Nonius, 61, 17: Porcae agri quam dicimus significantiam
 Varro designat . . . Accius Parergorum lib. I—

⁴ eumque *edd. vett.* eumque *cdd.*

⁵ *fortasse* exercent se epulis exercent epulas B

⁶ itidemst Gronovius itidem et *cdd.*

⁸ fusa B infinditur *cdd.* infrenditur Mr. *fortasse*
 illiditur

⁹ alvus *Prisc.* alvus et Roth alvo sed alius *cdd. Non.*
 (alvus *Lu.1*) Calvus *coni. Mr.*

^a This fr. is very obscure.

BY-WORKS

To celebrate the day, they hold glad feasts
Throughout all towns and all the countryside,
And each man waits on his own slaves. Our people
Have brought that custom too from over yonder,
So that here also slaves feast with their masters.

8

A sacrifice :

Priscianus : Certain of the old writers inflected forms from nominatives singular neuter 'ossu' and 'ossum' . . . Accius . . . in the *Annals*—

Dashed is the ash, fierce foe, split by the bones.^a

9

Nonius : 'Alvus' . . . in the masculine gender. Accius in the *Annals*—

like the frailest belly.^b

BY-WORKS ^c

1-2

Nonius : 'Porcae.' The meaning of this word when we use it as part of a field is indicated by Varro . . . Accius in the first book of *By-Works*—

^b Or 'hive,' or whatever *alvus* means here. After giving this quotation, Nonius says : *sed alius auctoritatis obscurae : 'Maia nemus retinens gravido concepit in alvo.'* Priscianus, ap. *G.L.*, II, 163, 5, quotes this as from 'Accius . . . *Annali* I. Probably Priscianus miscopied Nonius; or else some scribe added a false reference at random.

^c Perhaps Accius wrote some sort of poem in imitation of Hesiod's *Works and Days*.

ACCIUS

venae proscissae cossim goerare ordine
porcas bidenti ferro, rectas † derevere.†

PRAXIDICUS

(SIVE

PRAXIDICA?)

Not the same work as *Parerga* (pp. 592-3)? Perhaps it was a transcription in verse of some Hellenistic work of an astrological kind (thus Crusius, *Phil.*, LVII, 642-7; Wilamowitz-Möllendorff, *Hermes*, XXXIV, 637, who, however, does not attribute the Latin work to our poet). Ribbeck (*Rh. Mus.*, XLI, 631-2) suggests that the work was agri-

Plinius, *N.H.*, I, XVIII: Ex Accio qui Praxidica scripsit. Id., *N.H.*, XVIII, 200: Adiecit his Accius in Praxidico ut sereretur cum luna esset in ariete geminis leone libra aquario.

[GALLAECUS?]

(*Vide pp. xx, xxii.*)

POEMATAM AMATORIA?

Vide Plin. Min., Epist., V, 3.

¹ venae proscissae Mr. bene proscissas *cdd.* cossim
goerare Mr. (girare S) cossigerare *cdd.* † cossi † lerare
(lirare) B

² cernere Mr. solvere B dirimere Havet deruere
Ald. derevere *cdd.* bene proscissas (*sc. liras*) quo
signaret ordine | p. b. f. r. eruens *coni.* Linds.

Plin., I: Praxidicam Ribb.

BY-WORKS

the balks of a furrow, when this is cleft forward by the two-toothed share, wheel round aslant in rows . . . straight ahead.^a

THE PRACTICAL ADVISER

(OR

PRACTICAL HINTS ?)

cultural and was named after the goddess Praxidice, and would read *Praxidicam* and *in Praxidica* in the passages of Pliny here given. Praxidice was the same as Proserpina (Persephone), goddess of the spring. But I take the word as representing the Greek *πραξιδικός*, from *πραξίδιον*, diminutive of *πραξις*.

The Index to Pliny's *Natural History*: From Accius who wrote *Practical Hints*.

Pliny: Accius in *The Practical Adviser* added to these precepts the advice that sowings should be made when the moon was in the midst of The Ram, The Twins, The Lion, The Balance, and The Water-Carrier.

[GALLAECUS ?]

(See *Introduction*, pp. xx, xxii.)

AMATORY POEMS ?

Poems of this kind are alluded to by Pliny the younger. They were probably in the style of Valerius Aedituus, Porcius Licinius, and Quintus Catulus; cf. Gell., XIX, 9, 10 ff.

^a The readings are uncertain; a *porca* is a *lira*, the ridge between two furrows; and *vena* is here a furrow. After *rectas* comes another verb in the infinitive.

WORDS FROM LIVIUS, NAEVIUS, PACUVIUS, AND ACCIUS NOT IN- CLUDED IN THE TEXT OR THE NOTES OF THIS VOLUME

LIVIUS

‘ demus ’ (at length) for ‘ demum.’ Paulus, ex F., 48, 30.

‘ gnarigavit ’ (he related) for ‘ narravit.’ Paulus, ex F., 68, 5.

‘ profanum ’ (profane). Festus, 286, 7.

‘ suregit ’ (he stood up) for ‘ surrexit ’ and ‘ sortus ’ (drawn by lot) as a past participle of ‘ sortio.’ Festus, 422, 4; cp. Paul., 423, 1.

‘ sollicuria ’ (whollycareful) for ‘ in omni re curiosa ’ and ‘ solliferreum ’ (whollyiron), a kind of javelin made wholly of iron. Fest., 426, 9; Paul., 427, 2. [Cp. Tit. Liv., *ab urbe condita*, XXXIV, 14, fin.; Gell., X, 25, 2.]

‘ stirps ’ (trunk, stock). Fest., 454, 25.

NAEVIUS

Punic War: ‘ supparum ’ or ‘ supparus ’ (linen vest); a ‘ red ’ one mentioned by Naevius in the *Punic War* and a ‘ consecrated ’ one in a play called apparently ‘ *Nautae* ’ (*The Sailors*). Fest., 448, 10.

‘ Lucetius ’ (light-bringer), epithet of Jupiter. Gell., V, 12, 7.

WORDS NOT INCLUDED IN THE TEXT

‘nemut . . . aerumnas’ (surely . . . hardships). Fest., 160, 28.

Comedies, ‘*Agitatoria*’: ‘atque’ for ‘et.’ Charis., ap. *G.L.*, I., 229, 21.

‘*Corollaria*’: ‘dividia’ in the sense of distraction, vexation. Varro, *L.L.*, VII, 60.

‘confestim’ (speedily). Charis., ap. *G.L.*, I., 196, 1.

‘trit,’ a word expressive of a squeak. Charis., ap. *G.L.*, I., 239, 19.

‘*Tarentilla*’: ‘confestim’ and ‘atque’ (*see above*), ‘pallucidum’ (or pellucidum? transparent). Varro, *L.L.*, VII, 108.

Comedies of uncertain title

‘cārēre’ (to card). Naevius in † *Cemetria* †. Varro, *L.L.*, VII, 54.

‘glucidatus’ (sweetened, or mild). Naevius in † *Nagidone* †. Varro, *L.L.*, VII, 107.

Not assigned to any work

‘Samnītē’ (Samnite), as a nom. sing. neut. Priscian., ap. *G.L.*, II, 249, 3.

‘runa’ (spear). Fest., 352, 1.

‘Pisatilis’ (of Pisae) used, instead of Pisanus, as an epithet of the tyrant Pantaleon. Fest., 258, 9.

‘penita offa’ (tailed lump). Fest., 314, 24 (where he explains it as a meat-chop which includes the tail).

‘buttubatta’ (fiddle-faddle, twaddle). Paul, ex F., 26, 8.

‘concipilavisti.’ Explained by Paulus ‘you seized and laid hands on.’ Paul., ex F., 48, 32. The word would be a compound of *concipio* and *pīlo* used in place of *compīlo*.

WORDS NOT INCLUDED IN THE TEXT

‘ consponsi ’ (persons bound by guaranty; fellow-sponsors). Varro, *L.L.*, VI, 70.

‘ Iovis,’ for ‘ Iuppiter.’ Pompeius, ap. *G.L.*, V, 187–8.

PACUVIUS

‘ Calcham,’ acc. of Calchas. Charis., ap. *G.L.*, I, 66, 19.

‘ ante templo ’ (in front of the temple) and ‘ propter homine ’ (because of the man) and ‘ praeter condemnatis ’ (except the condemned). Pompeius, ap. *G.L.*, V, 278, 21. All these prepositions should take the accusative; but in Plautus and classical Latin they appear to take an ablative in the adverbs *antehac*, *antidhac*, *antea*; *propterea*, *quapropter*; *praeterea*, *praeterhac*. But here, *-ea* at any rate may be acc. pl. neut.

‘ pută ’ (say; for example). Serv., ad *Aen.*, II, 651.

‘ itera ’ (journeys) for ‘ itinera.’ Charis., ap. *G.L.*, I, 83, 3.

‘ torrus ’ (fire brand). Serv., ad *Aen.*, XII, 298.

‘ insomnia ’ (sleeplessness). Serv., ad *Aen.*, IV, 9. Cf. p. 168.

Doubtful or spurious

‘ appllar (spoon). Vulcanius, *Gloss.*, 17.

‘ adfatio ’ (address). Vulcanius, *Gloss.*, Hertz, Ann. Philol. 1869, 767 ff., where *Παλούσιος* = Pacuvius?

‘ desertitudines ’ (deserts). Barth gives this from a commentator on ‘ deserta ’ in Statius, *Thyb.*, IV, 737.

‘ Iovis ’ for ‘ Iuppiter.’ Pompeius, ap. *G.L.*, V, 187–8.

ACCIVS

Tragedies, ‘ *Neoptolemus* ’: ‘ quesdam ’ (certain) for ‘ quosdam.’ Priscian., ap. *G.L.*, III, 9, 14.

WORDS NOT INCLUDED IN THE TEXT

Not assigned to any work

‘rimari (search, pry into). Nonius, 382, 5 (Accius Ilione *cdd.*; see pp. 240–1).

‘quid miserare?’ (why do you sorrow?). Non., 445, 2 ff. (see pp. 444–5).

‘Hectora,’ acc. of Hector. Varro, *L.L.*, X, 70. See p. xxiii (introd.).

‘residuos’ (idle loungers). Festus, 390, 18.

‘quadrurbem’ (four-fold city; having four cities; Greek τετράπολις), epithet of Athens and its territory, united from Brauron, Eleusis, Peiraeus, and Sunium. Festus, 346, 10.

‘terimen’ (boundary). Varro, *L.L.*, V, 21.

‘inimicitia’ (enmity). Charisius, ap. *G.L.*, I, 96, 7.

‘pristices’ (sea-beasts). Saumaise, *Flor.*, III, 5.

‘status’ (stature). Non., 226, 25. [doubtful.]

‘arviga’ (sacrificial ram) and ‘arvignus’ (appertaining to a sacrificial ram). Varro, *L.L.*, V, 198, where he says: ‘These are the animals whose vitals are cooked in a pot, not roasted on a spit. Accius describes them.’ [Probably in the *Annals*.]

‘Iovis’ for ‘Iuppiter.’ Pompeius, ap. *G.L.*, V, 187–8.

‘pro Iuppiter’ (ah! Jupiter), an exclamation common in tragedies. Donat., ad Ter., *Adelph.*, I, 2, 31.

‘mehe’ for ‘me’ in old writers, especially in tragedies, according to old manuscripts, says Quintilian, I, 5, 21.

For words which are quoted by grammarians to illustrate Accius’ rules for selling see pp. xxii–xxiv.

TRAGOEDIIS

ENNIUS?

. . . Erebo creata fuscis crinibus Nox, te invoco.

. Animum advorte ac dicto pare . . .
Praeter rogatum si † pie †.

Pereant amici dum inimici una intercident!

Postquam pater
adpropinquat iamque paene ut comprehendatur
parat
puerum interea obtruncat membraque articulatim
dividit,
perque agros passim dispergit corpus, id ea gratia
ut, dum nati dissipatos artus captaret parens,
ipse interea fugeret, illum ut maeror tardaret
sequi,
sibi salutem ut familiari pareret parricidio.

¹ Paulus, ex F., 58, 31. Erebo <te> Bothe F.
procreata Ribb.

²⁻³ Cicero, *Pro Rabirio*, 11, 29

⁴ Cicero, *Pro Rege Deiotaro*, 9, 25

⁵⁻¹¹ Cicero, *de Nat. Deor.*, III, 26, 67

^a Aeschylus, *Eumen.*, 321-2, $\mu\acute{\alpha}\tau\epsilon\rho\ \alpha\ \mu'\ \epsilon\tau\iota\kappa\tau\epsilon\varsigma,\ \omega\ \mu\acute{\alpha}\tau\epsilon\rho$ Νύξ (ep. 844) suggests Ennius' *Eumenides* (*Remains*, Vol. I, pp. 268 ff.).

¹¹⁶ Lines 2-3 are separate quotations by Cicero (cp. Eurip., *Med.*, 274, 321?), who then quotes the fragment of Ennius' *Medea* given in *Remains*, Vol. I, pp. 316-7.

FRAGMENTS OF TRAGEDIES BY AUTHORS UNKNOWN

ENNIUS?

Night with dusky hair, begotten of Erebus, on
you I call.^a

Turn your mind to me and obey my word! . . .
If . . . beyond what was asked.^b

Then perish friends, so long as foes fall with
them!^c

After her father ^d drew near and was nigh 5-11
already preparing to have her seized, she mean-
while slaughtered his boy and carved his limbs
joint by joint, and strewed the carcase far and
wide over the fields: and this she did so that,
while the child's father was grasping at his son's
scattered limbs, she herself meanwhile might
escape, and grief might delay him from pursuit,
and she might conceive a plan to save herself by
this vile manslaughter of her own kin.

^c Cp. Eurip., *Med.*, 816 ff.; *Ignot. Trag.*, 294 N, ἐρρέτω
φίλος σὺν ἐχθρῷ.

^d sc. Aeetes. Cicero says Medea speaks these words when
fleeing from her father and country, and has just quoted two
fragments attributed by Osann to Ennius' *Medea*. The
deed here related goes beyond the plot of Euripides' *Medea*,
but not necessarily Ennius'. *Remains*, Vol. I, pp. 311 ff.

TRAGEDIES BY AUTHORS UNKNOWN

Pater inquam, hospites, pater me lumine orbavit,
pater.

O sancte Apollo qui umbilicum certum terrarum
optines,
unde superstitiosa primum saeva evasit vox foras.

- 15 Adsum atque advenio Acherunte vix via alta atque
ardua,
per speluncas saxis structas asperis pendentibus
maxumis, ubi rigida constat crassa caligo
inferum. . . .
Unde animae excitantur obscura umbra opertae
ex ostio
alto Acheruntis salso sanguine.

PACUVIUS?

- 20 Naufragia labes generis ignorat senex.

. . . Inter se strepere aperteque artem obterere
exstispicum;
solvere imperat secundo rumore adversaque avi.

¹² Charis. ap. *G.L.*, I, 281, 18 K; Diomed., ap. I, 446, 4; Claud. Sac., I, 35 Endl. (pater inquam m. l. o. p.)

¹³⁻¹⁴ Cicero, *de Div.*, II, 56, 115 (cp. Varr., *L.L.*, VII, 17); foras Gruter fera *cdd.* (*recte?*)

¹⁵⁻¹⁹ Cicero, *Tusc. Disp.*, I, 16, 37

¹⁵ *fortasse* ab Acherunte

¹⁸ *ex add.* Madvig *alii alia*

²⁰ Charisius, *G.L.*, I, 283, 9 K

²¹⁻²² Cicero, *de Div.*, I, 16, 29

^a Outcry of Phoenix in Ennius' *Phoenix*? *Remains*, Vol. I, 331 ff.

^b Cicero has just quoted two frs. from Ennius' *Alexander*.

TRAGEDIES BY AUTHORS UNKNOWN

My father, I tell you, strangers—it was my father robbed me of eyesight—my father.^a

O hallowed Apollo, thou who dost possess
The undoubted navel of the whole wide world,
Whence first the awful voice of prophecy
Issued outdoors.^b

With much ado I'm present, and have come 15-19
From Acheron by a steep and lofty way,
Through caverns stacked with huge rough
 hanging rocks,
Where the dense darkness of the dead below
Stands stiff and still. . . .
. . . Whence,^c hidden in murky gloom, the
 souls
Are called up out of Acheron's deep mouth
By offerings of salt blood.

PACUVIUS?

The old man is unaware of the shipwreck, of 20
the overthrow of his kinsfolk.^d

. . . They began to grumble one with another
and to sneer openly at the craftsmanship of gut-
gazers; he commanded that they should un-
moor, while there were cheers of approval—and
a bird of bad omen against them.^e

^a *sc.* from Lake Avernus, as Cicero says. Cp. Sophocles, *Polyxena*, 478 N, ἀκτὰς ἀπαίωνας τε καὶ μελαμβαθεῖς | λιποῦσα λίμνης ἦλθον, ἡχούσης γόους | Ἀχέροντος ὄξυπλήγος ἄρσενας χόας. The right readings of lines 18-9 are uncertain.

^d From *Teucer*? See pp. 286 ff.

^e From *Dulorestes*? See pp. 208 ff.

TRAGEDIES BY AUTHORS UNKNOWN

ACCIUS?

Erras erras, nam exultantem te et praefidentem
tibi
repriment validae legum habenae atque imperii
insistent iugo.

25 Mulierum genus
avarum est; . . . Auro vendidit vitam viri.

Prudens et sciens
ad pestem ante oculos positam . . .

Parietum umbris occuluntur. . . .

30 Nihil horum similest apud Lacaenas virgines,
quibus magis palaestra Eurota sol pulvis labor
militia studio est quam fertilitas barbara.

Vos enim iuvenes animum geritis muliebrem, illa
virgo viri.

Non multa peccas: sin peccas te regere possum.

²³⁻²⁴ Cicero, *de Orat.*, III, 41, 166; Iul. Vict., ap. *Rhet. Lat.*, 432 Halm

²⁵⁻²⁶ Cicero, *de Inv.*, I, 50, 94

²⁷⁻²⁸ Cicero, *ad Fam.*, VI, 6, 6 (ut Amphiaraus, sic ego . . .
positam sum profectus)

²⁹⁻³² Cicero, *Tusc. Disp.*, II, 15, 36

³⁰ simile apud S simile esse apud *Cic.*

³² studio *vel* in studio *cdd.*

³³ Cicero, *de Offic.*, I, 18, 61

³⁴ Cicero, *pro Murena*, 29, 60 (cp. Quintil., VIII, 6, 30); sin
Ribb. sed *cdd.*

TRAGEDIES BY AUTHORS UNKNOWN

ACCIUS?

You err, you err; for though you do exult,
And in yourself are overconfident,
The sturdy reins of laws will pull you back,
Harnessing you in yoke of government.^a

Covetous is womankind; 25
. . . She ^b has sold her husband's life for gold.

Knowing all, aware of everything,
Towards the ruin set before the eyes.^c . . .

They are hidden away in the shadows of party-
walls ^d . . .
There's nothing like such things amongst the 30
maids
Of Sparta, for to them the wrestling-school,
Eurotas, sun, dust, labour, soldiership
Count more than barbarous fertility.

For you, young men, you bear a womanish
spirit,
But that maid bears the spirit of a man.

Not many are your sins, but, if you sin,
Then I can govern you.^e

^a Aegisthus to Electra in *Clytaemnestra*? See pp. 406 ff.
Cp.. Aesch., *Agam.*, 1639-41, τὸν δὲ μὴ πειθάνορα | ζεύξω
βαρέϊας οὔτι μοι σειραφόρον | κριθῶντα πῶλον.

^b sc. Eriphyle, as Cicero says. From *The After-Born*?
See pp. 420 ff.

^c Cicero shows that this refers to Amphiaraus.

^d Lines 29-33 may come from *Meleager*, pp. 470 ff.

^e Cicero shows that the speaker is Phoenix.

TRAGEDIES BY AUTHORS UNKNOWN

35 . . . atque ego reperere<utio>. . . .

Sed iam pro<scindunt ratibus sulcan>tes salum.

. . . ferrum aes aurum argentum penitus abditum.

deos parentes qui penates Terei. . . .

EX ALIIS TRAGOEDIIS

Omnes Danai atque Mycenenses,

40 Attica pubes,

nisi si qua Ulixes intervasit Lartius.

Heu heu pater, heu Hector!

Itis paratis arma quam primum viri. . . .

Danai qui parent Atridis quam primum arma
sumite.

³⁵⁻³⁶ Festus, 374, 22 (*de vocabulo* rates); in Neopto>lemo
“ atque . . .

³⁵ *suppl.* S

³⁶ *suppl.* Buecheler

³⁷ Cicero, *de Offic.*, II, 4, 13; cp. *de Nat. Deor.*, II, 60, 151

³⁸ Marius Victorinus ap. *G.L.*, VI, 135, 10 K

³⁹⁻⁴⁰ Cicero, *de Fin.*, II, 6, 18

⁴¹ Quintilianus, VI, 3, 96; nisi *vel* nisi si *cdd.* lentre
evasit Spalding

⁴² Charisius, ap. *G.L.*, I, 242, 6 K; heu Ribb. heus *Charis.*

⁴³⁻⁴⁴ Pompeius, ap. *G.L.*, V, 237, 11 K; cp. Pompei., ap.
V, 291, 27; Donat., ap. IV, 394, 5 (43); ‘Serg.,’ explan. in
Donat., ap. IV, 564, 8 (44)

TRAGEDIES BY AUTHORS UNKNOWN

And I do beat and beat again . . . 35
But now they cleave the swell, furrowing it
with ships.^a

Deep-hidden iron and copper, gold and silver.^b

. . . parent divinities, who Tereus' household
gods^c . . .

FROM OTHER TRAGEDIES

All the Danai and Mycenaeans, and young 39-40
men of Attica,

Unless Ulysses, Laertes' son, in some way
had intervened.

Oh! oh! Father, oh! Hector!^d

Go, you men, make arms ready forthwith;
. Danai, they who are under the
command of Atreus' sons, take up arms forth-
with.^e

^a From a play *Neoptolemus* (of Accius?) as the damaged text of Festus shows. See pp. 484 ff.

^b From Accius' *Prometheus* (pp 532-3)? Cp. Aesch., *Prom. Bound.*, 500-503, κεκρυμμέν' ἀνθρώποισιν ὠφελήματα | χαλκὸν σίδηρον ἄργυρον χρυσὸν τε τίς | φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ ;

^c From Accius' *Tereus* (pp. 542 ff.)?

^d Cp. Ennius' *Alexander. Remains*, Vol. I, pp. 244-5.

^e Possibly from an *Armorum Iudicium* (pp. 172 ff. (Pac.); 358 ff. (Acc.)). Line 44 is quoted by Pompeius as an example of a relative and a verb in the third person when the antecedent is a vocative with a verb in the imperative.

TRAGEDIES BY AUTHORS UNKNOWN

(A)

45 Aenea!

Aeneas

Quis enim est qui meum nomen nuncupat?

Iove propagatus est ut perhibent Tantalus,
Ex Tantalo ortus Pelops, ex Pelope autem satus
Atreus, qui nostrum porro propagat genus.

✓ . . . Iam domutionem reges Atridae parant.

50 Quod nisi quieris, Menelae, hac dextra occides.

Proin demet abs te regimen Argos dum est
potestas consili.

O parens antiqua nostrae gentis, Argivum decus,

. . . Facinus fecit maximum, cum Danais in-
clinantibus

summam perfecit rem, manu sua restituit proelium

55 insaniens.

⁴⁵ Varro, *L.L.*, VI, 60; in † choro † in quo est Aenea *c. q. s.*

⁴⁶⁻⁴⁸ Quintilianus, IX, 3, 57 (cp. Diomed., ap. *G.L.*, I, 448, 27); cp. Eur., *Iph. Taur.*, 1-4 Πέλοψ ὁ Ταντάλειος ἐς Πῖσαν μολῶν | θοαῖσιν ἵπποις Οἰνομάου γαμῆϊ κόρην | ἐξ ἧς Ἀτρεὺς ἐβλαστέν Ἀτρέως δὲ παῖς | Μενέλαος Ἀγαμέμνων τε· τοῦ δ' ἔφυν ἐγώ.

⁴⁹ Auctor, *ad Hecrennium*, III, 21, 34; domi ultionem, v. Ribb., *Trag. Fragm.*, ed. 2, p. 238

⁵⁰ Seneca, *Epist.*, 80, 8 (XI, 1, 8)

⁵¹ Censorinus, ap. *G.L.*, VI, 613, 9 K; proin demet L proinde et *cdd.* consili L consulandi *cdd.*

⁵² *Analecta grammat.*, Endl., II, 517

⁵³⁻⁵⁵ Cicero, *Tusc. Disp.*, IV, 23, 52

⁵⁴ sua *add.* Hermann

TRAGEDIES BY AUTHORS UNKNOWN

(A)

Aeneas!

45

Aeneas

Well, who is it that calls my name? ^a

The story goes that Jupiter was sire
Of Tantalus; from Tantalus sprang Pelops;
From Pelops was begotten Atreus,
Who further is the sire of all our line.^b

The kings, the sons of Atreus, are making
Ready their home-coming.^c

But if you do not hold your peace, Menelaus, 50
by this right hand you shall fall dead.^d

And so Argos, while it has power to fulfil the
intent, will take from you the government.

O glory of the Argives, ancient mother of our
line,

The mightiest deed he ^e did when, as the Danai 53-55
Were flinching, he in frenzied rage restored
The fight with his own hand, accomplishing
A feat most glorious.

^a The text of Varro is corrupt where he gives the source of
this fr. He goes on to quote Pacuvius' *Medus*.

^b Opening of a play (Naevius'? See pp. 120-3) entitled
Iphigenia and based on Euripides' *Ἰφιγένεια ἡ ἐν Ταύροις* (see
quotation opposite). Not Ennius' *Iphigenia*, which was based
on Euripides' *Ἰφιγένεια ἡ ἐν Αὐλίδι* (*Remains*, Vol. I, 298 ff.).
The speaker is Iphigenia.

^c Probably from an *Iphigenia*, if not an invention.

^d This and line 52 may come from Ennius' *Telephus*, Vol. I,
pp. 342 ff.

^e *sc.* Ajax, as Cicero says.

609

TRAGEDIES BY AUTHORS UNKNOWN

Victor insolens
ignominiae se dolore victum non potuit pati.

Video, video te. Vive, Ulixes, dum licet;
oculis postremum lumen radiatum rape.

60 Hicine est Telamo ille, modo quem gloria ad
caelum extulit,
quem aspectabant, cuius ob os Grai ora obverte-
bant sua? . . .
. . . Sinul animus cum re concidit.

Tetulit seniles Poeas ad caelum manus.

. . . Quaenam te adigunt hospes
65 stagna capacis visere Avernî?

ob scelera animique inpotentiam et superbilo-
quentiam.

mento summam aquam attigens, enectus siti.

. . . per undas currus suspensos.

⁵⁶⁻⁵⁷ Cicero, *pro Scauro*, 3; *sic constit.* Ribb. ipse ignom-
iniae dolore ut ait poeta victor insolens se victum n. p. p. *Cic.*

⁵⁸⁻⁵⁹ Cicero, *de Orat.*, III, 40, 162; cp. *Ac. Pr.*, II, 28, 89;
vive de Or. vivum *Ac. Pr.*

⁶⁰⁻⁶² Cicero, *Tusc. Disp.*, III, 18, 39; *ad Fam.*, IX, 26 (61)

⁶³ Pompeius, ap. *G.L.*, V, 296, 5 K; *Consent.*, ap. V, 387, 38

⁶⁴⁻⁶⁵ Charisius, ap. *G.L.*, I, 289, 22 K

⁶⁶ Cicero, *Tusc. Disp.*, IV, 16, 35; cp. *Non.*, 175, 32

⁶⁷ Cicero, *Tusc. Disp.*, I, 5, 10; cp. *Non.*, 401, 30; *Prisc.*,
ap. *G.L.*, II, 470, 19

⁶⁸ Cicero, *Tusc. Disp.*, II, 27, 67

^a *sc.* Ajax. From Accius' *Philocteta* (pp. 504 ff.)?

^b Again Ajax, perhaps in *Ajax* of Ennius, from whom Cicero has just quoted (*Remains*, Vol. I, pp. 226-9).

TRAGEDIES BY AUTHORS UNKNOWN

Though overbearing when a conqueror,
Conquered himself he ^a could not bear to be,
Through grief at the disgrace.

I ^b see you, I see you. Live, Ulysses, while
you may. With your eyes catch these rays of
light—your last!

Is this indeed the illustrious Telamon, 60
Whom lately glory to the skies extolled,
Whom men did gaze at, towards whose face the
Greeks

Did their own faces turn? . . .
Low has his courage fallen with his fortunes.^c

Poeas ^d raised towards the sky his aged hands.

What powers, stranger, compel you to visit the 64-65
waters of spacious Avernus?

because of his villainies and the ungovernable-
ness of his spirit and his speechhaughtiness.

Just touching with his chin the water's top,
Yet racked to death by thirst.^e

[hurried]^f

the chariot buoyant over the waves.

^c From Accius' *Eurysaces* (pp. 438 ff.)?

^d It was Poeas who kindled Hercules' pyre. From a play
about Hercules?

^e This refers to Tantalus.

^f The subject of the missing verb is, as Cicero shows, the
horses which Neptune gave to Pelops to help him to win
Hippodamia from Oenomaus. From Accius' *Oenomaus*
(pp. 494 ff.)?

TRAGEDIES BY AUTHORS UNKNOWN

En impero Argis, sceptrum mihi liquit Pelops,
70 qua ponto ab Helles atque ab Ionio mari
urgetur Isthmus.

Proinde ita parent se in vita ut vinci nesciant.

Ubi nec Pelopidarum nomen nec facta aut famam
audiam.

Thesprote, si quis sanguine exortam tuo
75 prolem inter aras sacrificas sacram imolet,
quid meritis hic sit, dubium an id cuiquam fuit?

Rite Thesprotum pudet
Atrei quod ipse a Tantalos ducat genus.

Cur fugit fratrem? Scit ipse.

80 Aegialeos parentat pater.

Liber, qui augusta haec loca Cithaeronis colis,

⁶⁹⁻⁷¹ Seneca, *Epist.*, 80, 8 (XI, 1, 8); cp. Quintil., IX, 4, 140; Cic., *Orat.*, 49, 163; sceptrum Quintil. regna Sen.

⁷² Cicero, *Tusc. Disp.*, V, 18, 52

⁷³ Cicero, *ad Fam.*, VII, 30, 1; *ad Att.*, XV, 11, 3; *Phil.*, XIII, 21, 49; *et al.* aut famam Bothe varia Cic.

⁷⁴⁻⁷⁶ Charisius, ap. *G.L.*, I, 287, 10 K

⁷⁵ aras sacrificas sacram Ribb. arass sacram *cd.*

⁷⁶ id Bothe *om. cd.* fuit Fabric. fiat *cd.*

⁷⁷⁻⁷⁸ Charisius, ap. *G.L.*, I, 276, 25 K; Atrei Buecheler rei

⁷⁹ Seneca, *Controvers.*, I, 1; fugit Buecheler fugis *cdd.*

⁸⁰ Quintilianus, VIII, 6, 35; *vide* Ribb. *Trag. Fr.*, p. 256

⁸¹ Apuleius, *Flor.*, XVIII, p. 34, Helm

^a sc. Atreus.

TRAGEDIES BY AUTHORS UNKNOWN

See, over Argos I^a do rule ; Pelops 69-71
 Bequeathed me kingdoms, spreading from
 Hellespont
 And from the Ionian sea, where narrowed lies
 The Isthmus.

Then let them so in life prepare themselves
 That they know not defeat.^b

Where I may not hear of the name or the deeds
 or the disrepute of the house of Pelops.

O Thesprotus, if anyone should immolate 74-76
 among altars of sacrifice a child sprung from
 your blood, would anyone doubt what fate this
 man has earned ?^c

Duly does Thesprotus feel ashamed of Atreus,
 because he himself^d draws his descent from
 Tantalus.

Why does he flee his brother ? *He knows.*^e

To Aegialeus his father makes funeral offerings.^f 80

Liber, you who dwell in these venerable
 precincts of Cithaeron,^g

^b ' A precept of Atreus ' (Cicero).

^c From Ennius' *Thyestes* (*Remains*, Vol. I, 346 ff.) ?
 Thyestes speaks ?

^d Thesprotus was not descended from Tantalus ; Atreus
 (who speaks here sarcastically) was.

^e Possibly from Varus' *Thyestes*.

^f *parentare* means to offer sacrifice to dead parents ; here
 it is used of a father sacrificing to his dead son.

^g From Pacuvius' *Antiopa* (pp. 158 ff.) ?

TRAGEDIES BY AUTHORS UNKNOWN

Nequeo . . .

qua causa accusem hunc exputando evolvere.

Nam si veretur quid eum accuses qui est probus?

- 85 Sin inverecundum animi ingenium possidet,
quid autem accuses qui id parvi auditum
aestimet? . . .

Nunc ego te ab summo iam detexam exordio.

. . . si forte . . . se quispiam princeps senex
recipiebat sortisque atque auspicium repetebat
domo.

- 90 Aries auricomus Colchorum . . .

. . . frugifera et ferta arva Asiae tenet.

ubi initiantur gentes orarum ultimae.

in cornuatam tauram umbram iacit.

. . . Saxea est verruca in summo montis vertice.

- 95 Agite o pelagi cursores,
 cupidam in patriam portate!

⁸²⁻⁷ *Auctor, ad Herenn.*, II, 26, 42; cp. Cic., *de Inv.*, I, 45, 83 (*vv.* 84-6); Iul. Victor, ap. *Rhet. Lat.*, 414 Halm (84-6); Victorin., *Expl.*, 253, 12 H

⁸⁸⁻⁸⁹ *Schol. Veron.*, ad Verg., *Aen.*, II, 178: se *suppl.* W

⁹⁰⁻⁹¹ Cicero, *Orat.*, 49, 163; auricomus C. Ribb. (t)auricos
locorum *vel* alles boleorum *vel sim.* *edd.*

⁹¹ *vide* Ribb.

⁹² Cicero, *de Nat. Deor.*, I, 42, 119

⁹³ Varro, *L.L.*, VII, 24; in c. t., O. Mr. cornua taurum *vel*
sim. *edd.*

⁹⁴ Quintilianus, VIII, 3, 48; cp. VI, 15; *trib. Catoni* Gronov.
coll. Gell., III, 7

⁹⁵⁻⁹⁶ Diomedes, ap. *G.L.*, I, 512, 33 K; *fortasse* cupidum

TRAGEDIES BY AUTHORS UNKNOWN

I am not able to think out and unfold a reason 82-87
for which I may impeach him. For what could
you impeach a man of who is honourable, if he has
a conscience? And if he possesses a disposition
of mind that has no conscience, on what again
could you impeach him, who counts it as trifling
when he has heard it? . . . Now at last I will
weave you completely, from top to bottom of
the warp.^a

if by any chance any aged commander betook
himself back and brought back fresh oracles and
augury from home.^b

The Colchians' golden-fleeced ram. . . . 90
He holds fruitful and fertile fields of Asia.

Where ^c the most distant peoples of the world
Are entered into holy secrets.

casts his shadow over the horned cow.^d

On the top of the mountain-peak there is a
rocky wart.

Come, come, o couriers of the sea, bring me to 95-96
my country all eager.

^a The speaker means 'I will explain all about you.'

^b From a *fabula praetexta*? The scholiast is here commenting on the Roman custom of taking fresh auspices after a defeat in war.

^c *sc.* at Eleusis, as Cicero shows. From Ennius' *Erechtheus*? *Remains*, Vol. I, pp. 264 ff.

^d *taura* is a cow-calf born with a bull-calf; or a barren cow of hybrid breed, a free-martin.

TRAGEDIES BY AUTHORS UNKNOWN

Et ego ibo ut latebras ruspans rimer maritimas.

Nam sapiens virtuti honorem praemium haud
praedam petit;

Et quid video? Ferro saeptus possidet sedis
sacras.

100

Inplorat fidem

Iovis hospitalis, Graios omnes convocat.

Sive ista virtus seu latrocinium fuit,
horrendum miserandum inpium esse clamitant,
quod extudisti saucios patrio lare.

105 litus atque aer et solitudo mera.

. Si quis me videat, dicat . . .

'Ni mirum hic ille est vir talis tantis opibus
praepotens!

Ubi nunc est secundis rebus adiutrix . . .'?

Quam magis aerumna urget, tam magis ad male
faciendum viget.

⁹⁷ Festus, 356, 25; rimer maritimas S rimeram
aprimas *cd.*

⁹⁸⁻⁹⁹ Cicero, *de Orat.*, III, 26, 102

¹⁰⁰⁻¹⁰¹ Cicero, *ad Quint. frat.*, II, 12, 3; ne imploret . . .
convocet *Cic.*

¹⁰²⁻¹⁰⁴ Charisius, ap. *G.L.*, I, 283, 20 K

¹⁰² ista . . . seu Ribb. ita . . . sive *cd.* latrocinium Keil
ita patrocinium *cd.* fuit *suppl.* Keil

¹⁰³⁻⁴ *vide* Ribb.

¹⁰⁵ Cicero, *ad Att.*, I, 181

¹⁰⁶⁻¹⁰⁸ Charisius, ap. *G.L.*, I, 283, 20 K

¹⁰⁸ est *suppl.* Keil

¹⁰⁹ Quintilianus, IX, 3, 15

TRAGEDIES BY AUTHORS UNKNOWN

And I myself will go to peer and pry
Into the hiding-places by the sea.

For the wise man seeks honour as a prize,
Not as a prey, for virtue.
And what is this I see? Incased in iron ^a
He occupies the holy places.

He implores the aid of Jupiter 100-110
The god of guests, and calls up all the Greeks.

Whether that deed was villainy or virtue,
They cry that it was horrible and grievous
And wicked; for you beat men who were hurt
Out of ancestral home.

sea-shore and air and stark wilderness. 105

If anyone should see me, he would say . . .
' So this forsooth is that man who was such
As we knew, overpowering in resources
So great! Where now is she who was his helper
When his affairs were prosperous ' ?

Distress, the more it harasses, the stronger
It is to do some harm.^b

^a Or simply ' armed, guarded with a sword.'

^b Cp. Eurip., *Medea*, 364 ff.

TRAGEDIES BY AUTHORS UNKNOWN

- 110 Te nihil
hominum fortunae, nihil commiserescit meae?
finge advenam esse; nihil fraterni nominis
sollemne auxilium et nomen Pietatis movet?
- hoe metuere, alterum in metu non ponere.
- 115 ut multus e visceribus sanguis exeat.
- Concitum tetuli gradum.
- . . . tantum gaudium oboriri ex tumultu maximo.
- Mors misera non est, aditus ad mortem est miser.
- Frondem ac flores addidit,
- 120 non lanas sed velatas frondentis comas.
- Rapite agite ruite celeripedes!
- Omnis aequalis vincebat quinquertio.
- Quae quam sint cara post carendo intellegunt,
quamque attinendi magni dominatus sient.
- ¹¹⁰⁻¹¹³ Charisius, ap. *G.L.*, I, 280, 13 K
¹¹⁰⁻¹¹¹ te nihil hominum W nihil h. t. *cd.* meae *suppl.*
- Haupt
¹¹³ numen Haupt
¹¹⁴ Cicero, *ad Att.*, XII, 51, 3; cp. *ad Att.*, XIV, 21, 3;
Top., 13, 55
¹¹⁵ Cicero, *Tusc. Disp.*, II, 14, 34; *fortasse* multus . . .
exit
¹¹⁶ Charisius, ap. *G.L.*, I, 278, 2; Diomed., ap. I, 441, 3 K
¹¹⁷ Festus, 218, 7
¹¹⁸ Quintilianus, VIII, 5, 5; Lactant., *Div. Inst.*, III, 17
¹¹⁹⁻¹²⁰ Varro, *L.L.*, VII, 24
¹²¹ Censorinus, ap. *G.L.*, VI, 615, 15 K
¹²² Festus, 340, 8; *vicerat vel vinceret* Kiessling
¹²³⁻¹²⁴ Cicero, *Orat.*, 47, 157; quam cara sint quae *cdd.*

TRAGEDIES BY AUTHORS UNKNOWN

Have you no pity for the fortune of men, have 110-113
you no pity for mine? Suppose I am a new-
comer. Are you not moved at all by aid due in
the name of brother,^a by the name of Piety?

To fear one thing, the other not to count
As something to be feared.

That blood in plenty may come out of their 115
flesh.

A hurried step I took.

That joy so great should uprise from a
most mighty turmoil.

Death is not woeful; 'tis the approach to
death
That's woeful.

He put upon it leaves and flowers—not tufts 119-120
Of wool but leafy foliage in wrappings.

Hurry on, come along, rush along, quick o'
foot!^b

Against all rivals he was winning in the
fivebouts.

And afterwards, by being in want of them,
They understand how dearly these are wanted,
And how great sovereignties must be retained.

^a Or 'does nought of brother's name . . . stir wanted help'?

^b From a comedy? Invented by Censorinus? But see Pacuvius, *Antiopa*, lines 18-20. All three verbs may be transitive—'Pillage and plunder, overthrow . . .'

TRAGEDIES BY AUTHORS UNKNOWN

125 Nostra miseria tu es magnus . . .

Eandem virtutem istam veniet tempus cum
graviter gemes . . .

. . . Si neque leges neque mores cogunt. . . .

. vis quae summas frangit infirmatque
opes.

Num non vis huius me versutiloquas malitias . . .

130 quando quidem is se circumvestit dictis, saepit
sedulo.

. Quae mulier una . . .

usurpat duplex cubile.

Huius, Phere,

hic cubile inire est ausus.

135 Virginem me quondam invitam per vim violat
Iuppiter.

Eam quam nihil accusas damnas, bene quam
meritam esse autumas

dicis male mereri. . . .

Id quod scis prodest nihil, id quod nescis obest.

¹²⁵⁻¹²⁷ Cicero, *ad Att.*, II, 19, 3

¹²⁸ Cicero, *pro Rabirio*, 10, 28

¹²⁹ Cicero, *de Orat.*, III, 38, 154; cp. *Orat.*, 49, 164; Non.,
189, 6 annum novis huius me versutiloquax malitia *cdd.*
Non.

¹³⁰ Cicero, *de Orat.*, III, 39, 158

¹³¹⁻¹³⁵ Cicero, *ad Fam.*, IX, 22, 1

¹³⁶⁻¹³⁸ Cicero, *Orat.*, 49, 166; cp. *Top.*, 13, 55

^a Cicero says that all this was spoken (in 59 B.C.) on the stage by Diphilus the actor so as to allude to Pompey the

TRAGEDIES BY AUTHORS UNKNOWN

'Tis to our misery that you are great . . . 125-127
The time will come when grievously you'll
groan

. Because of that same virtue : . . .
If neither law nor custom can constrain
you.^a . . .

might which weakens and breaks the greatest
resources.

Surely you would have me . . . his clever-
worded rogueries.^b

since he, in earnest, clothes and hedges him- 130
self round with words.

Who, though one woman, enjoys a two-fold
bed. . . .

Hers, Pheres, was the bed he dared to
enter. . . .

Once upon a time Jupiter outraged me by 135
force, against my will, when I was a maid.^c

Her against whom you bring no charge you
damn;

She who, you say, has well deserved, you say
That she has ill deserved. . . .

What you know helps naught : what you know
not, hinders.

Great. From Accius' *Prometheus* (pp. 532-3)? Cf. Aesch.,
Prom. Vinct., 907, 939, 955 ff.

^b This may come from Ennius, from whom Cicero has just
quoted (*Remains*, Vol. I, p. 230, line 26).

^c Lines 131-4 may come from Accius; 131-2 from his
Clytaemnestra, 133-4 from his *Athamas*; 135 from Pacuvius'
Antiopa (Vol. II, pp. 406 ff.; 376 ff.; 158 ff.).

TRAGEDIES BY AUTHORS UNKNOWN

(A)

Miseri sunt qui uxores ducunt.

(B)

At tu duxisti alteram.

140 Meministin te spondere mihi gnatam tuam?

Nemo pius est qui pietatem colit.

Usquequaque sapere oportet; id erit telum
acerrimum.

. . . O domus antiqua, heu quam dispari
dominare domino!

145

gradus eliminat.

EX TRAGOEDIIS VEL COMOEDIIS

. . . Prolubium est petere amicitiam et fidem.

Quae tam terribilis tua pectora turbat, terrifico
sonitu inpulit?

¹³⁹ *Auctor ad Herenn.*, II, 35, 39

¹⁴⁰ Varro, *L.L.*, VI, 72; meministine *cdd.* spondere L
despondere *cdd.* cognatam *vel* agnatam *cdd.*

¹⁴¹ Cicero, *de Fin.*, II, 22, 71

¹⁴² Cicero, *ad Fam.*, VII, 16

¹⁴³⁻¹⁴⁴ Cicero, *de Offic.*, I, 39, 139; cp. *Phil.*, II, 41, 104

¹⁴⁵ Quintilianus, VIII, 3, 31

¹⁴⁶ Nonius, 64, 5; petere Lips patere *cdd.*

¹⁴⁷⁻¹⁵¹ Censorinus, ap. *G.L.*, VI, 614, 7 K

¹⁴⁷ quae tam Bothe quaedam *cdd.*

TRAGEDIES BY AUTHORS UNKNOWN

(A)

Wretched are those who marry wives.

(B)

But you married a second.^a

Do you remember you betrothed to me 140
Your daughter?

No one is dutiful who worships duty.

One should be wise at all times, in all places;
That is the sharpest missile you will find.^b

O ancient house, alas,
By what an ill-matched master are you
mastered!

he outthresholds his steps. 145

FROM TRAGEDIES OR COMEDIES

My pleasure is to seek help and friendship.

What is the voice so terrible that troubles 147-151
your thoughts, that shocks you with tone so
terrific? . . .

^a From a comedy?

^b Perhaps from a play, *The Trojan Horse*, from which Cicero has just quoted a proverbial saying, from what he says is the end of the play: 'Sero sapiunt [Phryges]' (cp. Fest., 510, 11), 'Late are the Phrygians wise.' Whether the play here mentioned by Cicero was Livius' (pp. 10-1) or Naevius' (pp. 116-7) we do not know.

TRAGEDIES BY AUTHORS UNKNOWN

Quis meum nominans nomen aede exciet?
 Quis tumultu invocans incolarum fidem. . . .?
 150 Qui repens semisomnum onere pulsans gravi
 has fores, strepitu terret?

Cum vota bene tibi responderint,
 tunc funde libans.

Haec bellicosus cui pater mater cluet Minerva.

155 ut in secundis fluxae, ut in adversis bonae.

. . . Ubi non sis qui fueris, non est cur velis vivere.

. Homo locum ornat, non hominem locus.

. . . Hic ops cedit, ego egens exortus sum.

Neque me patiar
 160 iterum ad unum scopulum ut olim classem
 Achivom offendere.

¹⁴⁸ aede *add.* L

¹⁴⁹ tumulti S tumultum *vel sim. cdd.*

¹⁵⁰⁻¹⁵¹ *sic* Ribb. q. r. semipulsus onere gravi fores crepitu
 (strepitu *Darmst.*) terrent *cdd.*

¹⁵²⁻¹⁵³ Schol. Bern. Hag., ad Verg., *G.*, II, 194

¹⁵⁴ Censorinus, ap. *G.L.*, VI, 613, 12 K; pater mater Carrio
 m. p. *cdd.*

¹⁵⁵ Cicero, *ad Att.*, IV, 1, 8; *cp.* IV, 2, 1; *ad Brut.*, I, 10, 2

¹⁵⁶ Cicero, *ad Fam.*, VII, 3, 4

¹⁵⁷ Charisius, ap. *G.L.*, I, 287, 15 K; locum ornat Ribb.
 o. l. *cdd.*

¹⁵⁸ Festus, 218, 18; hic ops cedit W; inops * * * concedit *cd.*

¹⁵⁹⁻⁶⁰ Cicero, *de Orat.*, III, 41, 166; ut olim Ribb. et
 telum *cdd. pler.*

TRAGEDIES BY AUTHORS UNKNOWN

Who from out of the house calls me, naming
my name?

Who is it, noisily calling for the inmates'
help . . . ?

Who is it unforeseen beats the doors weighty
blows,

With his din frightens me half asleep? ^a

When prayers have made fair answer to your
wishes,
Then pour libations.

She ^b here whose father's warlike and whose
mother's called Minerva.

as being in fair fortune, they are adrift, in 155
untoward fortune, they are good.

When you are not what you have been, then
there is no cause for wishing to live.

The man adorns his rank, not rank the man. ^c

There he goes rich, while I came out a pauper.

And I'll not let myself, as once, again 159-160
Dash the Achaeans' fleet upon one rock. ^d

^a 147 (an 'Aristobulian' line) and 148-151 ('twelve-syllabled paeons') may be inventions by Censorinus.

^b Virtus, Victoria, or Pax? This metre does not belong to tragedy.

^c Compare this line with Accius, line 263.

^d Cicero quotes this fr. as an example of words used figuratively; therefore it is not necessarily Agamemnon speaking, or anyone in a tragedy.

TRAGEDIES BY AUTHORS UNKNOWN

. . . Persuasit animo vinum, deus qui multo est
maximus.

Omnes homines ad suum quaestum callent nec
fastidiunt.

Habeo istanc ego perterricrepam.

Mane mane porro ut audias.

165

Vae mihi, mater mea!

⟨. . .⟩ est, revoca fratre⟨m . . .⟩ plaudite.

CARMEN NELEI

Five fragments survive of a poem called *Carmen Nelei* or *Song* or *Poem about Neleus*; it was apparently regarded by Charisius (ap. *G.L.*, I, 84 K) as being a work as old as Livius' *Odyssey*. But the composer was not Livius. Since the word *carmen* could be used of a tragedy, and the fragments are all in *senarii*, and the legend of Nereus could provide good material for tragedy, not comedy, the *Carmen Nelei* may well have been a tragedy of some contemporary of Livius, but not produced before 240 B.C. (see introd., pp. x-xi). Tyro, daughter of Salmoneus, having had, by Enipeus in the form of Poseidon (Neptune) twin sons Neleus and Pelias, exposed them. She married Cretheus. The outcast children were brought up by shepherds, found and recognised their mother, and rescued her from the cruelty of their step-mother Sidero, the second wife of Salmoneus. She was killed by Pelias. Neleus, chased

¹⁶¹ Festus, 140, 21; *del. animo* Spengel

¹⁶² Plautus, *Truculent.*, V, 39; nec Bothe; et *cdd.*

¹⁶³ Cicero, *Orat.*, 49, 164

¹⁶⁴ Charisius, ap. *G.L.*, I, 242, 8 K

¹⁶⁵ Excerpt. Bern. Hag., *Anal. Helv.*, 228

¹⁶⁶ Festus, 454, 21 (cp. Quintil., VI, 1, 52: Illud quo veteres tragoediae comoediaeque clauduntur 'plodite')

TRAGEDIES BY AUTHORS UNKNOWN

The mind was charmed by wine, which is by far
The greatest god.^a

All men are hardened to the ways whereby
To make their profit, neither are they
squeamish.

The woman's mine—that scare-rattle.^b

Stay, stay, so that you may hear next.

Ah me,^c mother mine! 165

. . . Encore the brother! . . . Clap your hands
all!

POEM OF NELEUS

from Iolcus by Pelias, met with adventures which appear to be outside the plot of the *Carmen*; for the *carmen* was probably modelled on the lost play *Tyro* of Sophocles. The story of Tyro and her sons would interest the Romans even of Livius' time because it was a sort of parallel to the exposure of Romulus and Remus, the sons of Rhea Sylvia by Mars, their survival, and the restoration by them of their deposed grandfather Numitor. Of the surviving fragments given below, 1, 2, and 3 are probably words spoken by Tyro in describing her sufferings at the hands of Sidero; in 4 one of the two brothers maintains that they must help their mother; 5 expresses a commonplace. On the whole subject, see H. de la Ville de Mirmont, *Études sur l'ancienne poésie latine*, pp. 205 ff. I have added also two frs. which are quoted from ancient poetry.

^a Cp. *Anon. Graec.*, Meineke: οἶνός μ' ἔπεισε δαιμόνων
ὑπέρτατος.

^b Possibly Crobyle in Caecilius' *Plocium* (*Remains*, Vol. I, 516 ff.).

^c *Vae mihi* represents the Greek οἶμοι or ἰώ μοι.

CARMEN NELLEI

Saucia puer filia sumam †

Foede stupreque castigor cotidie.

strigones exerciti

En umquam numero matri faciemus volup?

5 Topper fortunae commutantur hominibus.

Ex antiquis carminibus :

5a-b Sed iam se caelo cedens Aurora obstinet
 suum patrem.

5c . . . Religentem esse oportet, religiosus ne fuas.

¹ Charisius, ap. *G.L.*, I, 84, 8 K (. . . ubi tamen Varro cum a puera putat dictum . . .) Nelgi earmine eaque prisco *cd.* *Neap.* aequae coni Keil alii alia Summani Hermann Salmonei O. Mueller summam *cd. princ.*

² Festus, 460, 21 Paul., ex F., 461, 5

³ Festus, 456, 27; Paul., ex F., 457, 5. strigones T
(strig)ones *cd. Farn. L. XVIII. Fest.*

⁴ Festus, 178, 2 enumquam Fleckeisen numquamne Hermann numquam *cd.* volup Ursinus volui *cd. Farn. L. XIII*

⁵ Festus, 532, 4; Paul., ex F., 533, 4

^{5a-b} Festus, 228, 6 ff. (ut in veteribus carminibus.)

^{5c} Gellius, IV, 9 ('ex antiquo carmine') religiosus ne fuas Fleckeisen religiosum nefas *edd. vet.* religiosus nefas *edd.*

POEM OF NELEUS

A wounded girl, daughter I am ^a . . .

Fouly and shamefully am I chastised
On every day.^b

Pinched tightstrungmen ^c and practised

Look, shall we ever do our mother's pleasure
In its full number?

With all speed change the fortunes of mankind. 5

From old poems :

But now the Goddess of the Dawn, yields up
Herself to heaven, and reveals ^d her father.

Towards the gods you should be scrupulous,
But be not superstitious.

^a The fr. is corrupt, but Charisius is illustrating *puer* used in the feminine.

^b According to Pollux, IV, 141, Tyro in Sophocles' play was *πελιδνή τὰς παρειάς*.

^c *strigores* or *strigones*, from *stringo*. Festus appears to explain this as put 'pro strigosis . . . id est densarum virium hominibus.' *Strigosus* means lean, lank. The word *exerciti* may be archaic gen. sing. or nom. plur. of *exercitus*, 'army.'

^d 'obstinet' according to Festus means 'ostendit.' Aurora was daughter of Hyperion, father of the sun.

CONCORDANCES

HERE follow two concordances for the dramatic fragments of each of the four poets included in this book and for the fragments of tragedies by authors unknown. In each case the first concordance is for the use of readers who wish to refer from the second edition of Ribbeck's *Scaenicae Romanorum Poesis Fragmenta* to this one; and the second is for the use of readers who wish to refer from this edition to Ribbeck's. In these concordances, R² indicates the numeration in Ribbeck's second edition, W the numeration in this edition, and *catal.* the list of words which appears on pp. 596-9.

LIVIUS

Concordance I

R ²	W	R ²	W
<i>Trag.</i> 1	<i>Trag.</i> 1	19	19
2-4	2-4	20-2	20-2
5-6	5-6	23	23
7	14	24	24
8	7	25	29
9	8	26-7	27-8
10-1	9-10	28-9	25-6
12	11	[p. 4 <i>Ino</i>]	41 a-d
13-4	12-3	<i>Trag.</i> 30	31
15	15	31-4	32-5
16-7	16-7	35	30
18	18	36	39

CONCORDANCE I

R ²	W	R ²	W
37	36	2	2
38	38	3	3
39	37	4-5	4
40	41	6-7	5
41	40	8	6
<i>Com. 1</i>	<i>Com. 1</i>		

LIVIVS

Concordance II

W	R ²	W	R ²
<i>Trag. 1</i>	<i>Trag. 1</i>	29	25
2-4	2-4	30	35
5-6	5-6	31	30
7	8	32-5	31-4
8	9	36	37
9-10	10-1	37	39
11	12	38	38
12-3	13-4	39	36
14	7	40	41
15	15	41	40
16-7	16-7	41a-d	p. 4 <i>Ino</i>
18	18	<i>Com. 1</i>	<i>Com. 1</i>
19	19	2	2
20-2	20-2	3	3
23	23	4	4-5
24	24	5	6-7
25-6	28-29	6	8
27-8	26-7		

NAEVIUS

Concordance I

R ²	W	R ²	W
<i>Com. 1</i>	<i>Com. 1</i>	5-7	10-12
2-3	2-3	8	9
4	4	9-10	5-6

NAEVIUS

R ²	W	R ²	W
11-2	13-4	[62]	—
13	8	63	<i>catal.</i>
14	7	64	<i>catal.</i>
14 ¹	<i>catal.</i>	65	<i>Com.</i> 104
15-6	<i>Com.</i> 16-7	66	64
17	15	67-8	65-6
18	20	69	67
19-19 ¹	18-9	70	68
20	21	71	(p. 96)
21-4	22-6	72-4	69-71
25	103	75-9	74-9
26	27	80	92
26 ¹	28	81	72
27-9	29-31	82	84-5
30-1	32	83-4	80-1
32-4	33-5	85	73
35	36	86	82
35 ¹	<i>catal.</i>	87	83
36-8	<i>Com.</i> 37-9	88-9	86-7
39-40	40-1	90-1	88-9
41-2	42-3	92-3	90-1
43	47	93 ¹	<i>catal.</i>
44	48	93 ²	<i>catal.</i>
45	46	93 ³	<i>catal.</i>
46-7	44-5	93 ⁴	(p. 104)
48	49	94	<i>Com.</i> 93
48 ¹⁻³	<i>catal.</i>	95	105
49	<i>Com.</i> 50	96-8	94-6
49 ¹	(p. 88)	99-102	97-100
49 ²	<i>Com.</i> 51	103-4	101
49 ³	52	105	102
50-1	53	106	<i>Inc.</i> 37
52	54	107	<i>Inc.</i> 28-9
53-4	58-9	108-110	<i>Inc.</i> 1-3
55	60	111-2	<i>Inc.</i> 25-6
56	56	113	<i>Inc.</i> 27
57	55	113 ¹	<i>catal.</i>
58	62-3	114	<i>Inc.</i> 15
59	61	115	<i>Inc.</i> 16
60	57	116	<i>Inc.</i> 18
61	(p. 92)	117	<i>Inc.</i> 19

CONCORDANCE I

R ²	W	R ²	W
118	<i>Inc.</i> 20	23	35
119	<i>Inc.</i> 21	24-6	27-9
120	<i>Inc.</i> 22	27-8	46-7
121	<i>Inc.</i> 30	29-31	30-2
122	<i>Inc.</i> 24	32-3	37-8
123	<i>Inc.</i> 23	34-5	33-4
124	<i>Inc.</i> 31	36	36
125	<i>Inc.</i> 9	37	44
126-7	<i>Inc.</i> 7-8	38	49
128	<i>Inc.</i> 10	39	48
129	<i>Inc.</i> 11-2	40-1	50-1
130-1	<i>Inc.</i> 13-4	42	58
131 ¹	<i>catal.</i>	43	40
132	<i>catal.</i>	44-5	41-2
133	<i>catal.</i>	46	39
134	<i>Inc.</i> 17	47	45
135	<i>Inc.</i> 32	48	52-3
136	<i>Inc.</i> 6	49-50	55-6
137-8	<i>Inc.</i> 4-5	51	59
<i>Trag.</i> 1-2	<i>Trag.</i> 1-2	52	54
3	4	53	57
4	3	54	<i>Inc.</i> 38
5	5	55	<i>Inc.</i> 39
6	10-1	56	<i>Trag.</i> 22
7	15	57	<i>Trag.</i> 43
8	12	58	<i>Inc.</i> 40
9	13	59	<i>Inc.</i> 35
10	14	60	<i>Inc.</i> 36
11	9	61	<i>Inc.</i> 41
12	6-7	62	<i>Trag.</i> 20
13	8	63	<i>Inc.</i> 34
14-5	16	64	<i>Inc.</i> 33
16	18	65	<i>Trag.</i> 23
17	17	<i>Praetext.</i> 1	(pp. 136-7)
18	19	2	<i>Praetext.</i> 1
19	21	3	(p. 139)
20	24	4	(p. 139)
21	25	5-6	2-3
22	26	7-8	<i>Com.</i> 106-7

NAEVIUS

NAEVIUS

Concordance II

W	R ²	W	R ²
<i>Com.</i> 1	<i>Com.</i> 1	58-9	53-4
2-3	2-3	60	55
4	4	61	59
5-6	9-10	62-3	58
7	14	64	66
8	13	65-6	67-8
9	8	67	69
10-4	5-7, 11-2	68	70
15	17	69-71	72-4
16-7	15-6	72	81
18-9	19-19 ¹	73	85
20	18	74-9	75-9
21	20	80-1	83-4
22-6	21-4	82	86
27	26	83	87
28	26 ¹	84-5	82
29-31	27-9	86-7	88-9
32	30-1	88-9	90-1
33-5	32-4	90-1	92-3
36	35	92	80
37-9	36-8	93	94
40-1	39-40	94-6	96-8
42-3	41-2	97-100	99-102
44-5	46-7	101	103-4
46	45	102	105
47	43	103	25
48	44	104	65
49	48	105	95
50	49	106-7	<i>Prætext.</i> 7-8
51	49 ²	<i>Trag.</i> 1-2	<i>Trag.</i> 1-2
52	49 ³	3	4
53	50-1	4	3
54	52	5	5
55	57	6-7	12
56	56	8	13
57	60	9	11

CONCORDANCE II

W	R ²	W	R ²
10-1	6	59	51
12	8	<i>Praetext.</i> 1	<i>Praetext.</i> 2
13	9	2-3	5-6
14	10	<i>Inc.</i> 1-3	<i>Com.</i> 108-110
15	7	4-5	137-8
16	14-5	6	136
17	17	7-8	126-7
18	16	9	125
19	18	10	128
20	62	11-2	129
21	19	13-4	130-1
22	56	15	114
23	65	16	115
24	20	17	134
25	21	18	116
26	22	19	117
27-9	24-6	20	118
30-2	29-31	21	119
33-4	34-5	22	120
35	23	23	123
36	36	24	122
37-8	32-3	25-6	111-12
39	46	27	113
40	43	28-9	107
41-2	44-5	30	121
43	57	31	124
44	37	32	135
45	47	33	<i>Trag.</i> 64
46-7	27-8	34	63
48	39	35	59
49	38	36	60
50-1	40-1	37	<i>Com.</i> 106
52-3	48	38	<i>Trag.</i> 54
54	52	39	55
55-6	49-50	40	58
57	53	41	61
58	42		

PACUVIUS

PACUVIUS

Concordance I

R ²	W	R ²	W
<i>Trag.</i> 1 ^a	<i>Trag.</i> 1	53	71
1 ^b	3	54	67
2-4	4-6	55	70
5-8	7-10	56-7	78
9	24	58-9	60
10	23	60	75
11	25	61	56
12-4	26-8	62-3	57-8
15	12	64	59
16	15	65-6	62-3
17	21	67	61
18-9	16-7	68	50
20	22	69-70	64-5
20 ^{a-b}	13-4	71	66
21	30	72	77
22	31	73	76
23-4	39-40	74-5	72-3
25	32	75 ^a	49
26	33	76-7	82-3
27-9	34-5	78	97
30	36	79	118
31	29	80-2	101-3
32-3	37-8	83-5	104-6
34	41	86-92	107-114
35	42	93	115
36	44	94	84
37	43	95-6	85-6
38-9	47-8	97	81
40	45	98	89
41-2	46	99	87
43	51	100	98
44-5	54	101	100
46	74	102-3	80
47	55	104-6	94-6
48-9	68-9	107	99
50-2	52-3	108	90

CONCORDANCE I

R ²	W	R ²	W
109-110	91-2	169	186
111	93	170-1	174-5
112	116	172	192
113-4	120-1	173	176
115	119	174	178
116-7	122-3	175	173
118	159	176	177
119-120	134	177	187
121	133	178	183
122-4	127-9	179-180	179-180
[125-7]	—	181	196
128	125	182-3	181-2
129	126	184	188
130	130	185	189
131-2	157-8	186	190
133	154	187	191
134	155	188-9	193-4
135	141	190	197-8
136	124	191-3	199-201
137-8	148-9	194	202
139	136	195-6	203-4
140-1	142-3	197-201	205-210
142	137	202	211
143-5	138-140	203	212
146	153	204	213
147	135	205	229
148	145	206-7	218-9
149	144	208-9	220-1
150	150	210	223
151-2	151-2	211	214
153-4	160-1	212	227
155-6	146-7	213	225
157	156	214	222
158-9	131-2	215	224
160	162	216	230
161-3	168-170	217	226
164	171	218	231
165	195	219-220	232-3
166	172	221	237
167	184	222	238
168	185	223	264

PACUVIUS

R ²	W	R ²	W
224	265	291	314
225	239	292	315
226	246	293	316
227	240	294	330
228	241	295	318
229	243	296-7	319-320
230-1	244-5	298	317
232	247	299-300	324-5
233	252	301	328
234	249	302	327
235	236	303	333
236	248	304-5	323
237	250	306	326
238	251	307	331
239	247	308	334
240	258	309-10	310-1
241-2	259	311	312
243	—	312	313
244-6	266-8	313-4	337-8
247	269	315	335
248	270	316	336
249	271	317	375
250-1	277-8	318	340
252	272	319	339
253-4	273-4	320	341
255	279	321	369
256-267	280-291	322-3	370-1
268-9	294-5	324	372
270-1	292-3	325	368
272-3	297-8	326	344
274-5	299-300	327-330	345-9
276	301	331-2	350-1
277	302	333-4	361-2
278	303	335-6	363-4, 365
279-280	304	337-9	366-7
281-2	332	340	376
283	329	341	343
284-6	305-7	342-3	342
287-8	308-9	344	379
289	322	345-6	377-8
290	321	347	<i>Inc. 55</i>

CONCORDANCE II

R ²	W	R ²	W
348	<i>Trag.</i> 11	396	<i>Inc.</i> 57
349	2	397	<i>Trag.</i> 242
350-2	18-20	398-9	<i>Inc.</i> 2-3
353-4	<i>Inc.</i> 19	400	<i>Inc.</i> 17
355	<i>Trag.</i> 228	401	<i>Trag.</i> 275-6
356	<i>Inc.</i> 20	402-3	<i>Inc.</i> 11-2
357-9	<i>Inc.</i> 52-4	404	<i>Trag.</i> 296
360-1	<i>Inc.</i> 15-6	405-6	<i>Inc.</i> 4-5
362	<i>Inc.</i> 34	407	<i>Inc.</i> 36
363	<i>Inc.</i> 56	408	<i>Trag.</i> 352
364	<i>Inc.</i> 14	409-416	<i>Trag.</i> 353-360
365	<i>Inc.</i> 21	417	<i>Inc.</i> 6
365 ¹⁻³	<i>Trag.</i> 163-6	418-9	<i>Inc.</i> 7-8
366-375	<i>Inc.</i> 37-46	420	<i>Inc.</i> 9
376	<i>Inc.</i> 48	421	<i>Inc.</i> 18
377	<i>Inc.</i> 47	422-3	<i>Trag.</i> 373-4
378	<i>Inc.</i> 49	424	<i>Inc.</i> 29
379-380	<i>Inc.</i> 50-1	425	<i>Inc.</i> 33
381	<i>Inc.</i> 1	426	<i>Inc.</i> 35
382	<i>Inc.</i> 22	p. 135 LV	<i>catal.</i>
383	<i>Inc.</i> 28	p. 135 LVI	<i>catal.</i>
384	<i>Trag.</i> 117	p. 135 LVII	<i>catal.</i>
385	<i>Trag.</i> 79	p. 135 LVIII	<i>catal.</i>
386	<i>Inc.</i> 23	p. 135 LIX	<i>catal.</i>
387	<i>Inc.</i> 24	p. 135 LX	<i>catal.</i>
388-9	<i>Inc.</i> 25-6	p. 136 LXI	<i>catal.</i>
390	<i>Inc.</i> 30	p. 136 LXII	<i>catal.</i>
391	<i>Inc.</i> 10	p. 136 LXIII	<i>catal.</i>
392	<i>Inc.</i> 13	<i>Prætext.</i> 1	<i>Paulus</i> 2
393	<i>Inc.</i> 31	2-3	4
394	<i>Inc.</i> 32	4	3
395	<i>Inc.</i> 27	5	1

PACUVIUS

Concordance II

W	R ²	W	R ²
<i>Trag.</i> 1	<i>Trag.</i> 1 ^a	4-6	2-4
2	349	7-10	5-8
3	1 ^b	11	348

PACUVIUS

W	R ²	W	R ²
12	15	66	71
13-4	20 ^a	67	54
15	16	68-9	48-9
16-7	18-9	70	55
18-20	350-2	71	53
21	17	72-3	74-5
22	20	74	46
23	10	75	60
24	9	76	73
25	11	77	72
26	12	78	56-7
27	13	79	385
28	14	80	102-3
29	31	81	97
30	21	82-3	76-7
31	22	84	94
32	25	85-6	95-6
33	26	87	99
34-5	27-9	88	<i>Inc. Inc. Trag.</i>
36	30		138
37-8	32-3	89	<i>Pac.</i> 98
39-40	23-4	90	108
41	34	91-2	109-110
42	35	93	111
43-4	37, 36	94-6	104-6
45	40	97	78
46	41-2	98	100
47-8	38	99	107
49	75 ^a	100	101
50	68	101-3	80-2
51	43	104-6	83-5
52-3	50-2	107-8	86-7
54	44-5	109	88
55	47	110-1	89
56	61	112-4	90-2
57-8	62-3	115	93
59	64	116	112
60	58-9	117	384
61	67	118	79
62-3	65-6	119	115
64-5	69-70	120-1	113-4

CONCORDANCE II

W	R ²	W	R ²
122-3	116-7	181-2	182-3
124	136	183	178
125	128	184	167
126	129	185	168
127-8	122-3	186	169
129	124	187	177
130	130	188	184
131-2	158-9	189	185
133	121	190	186
134	119-20	191	187
135	147	192	172
136	139	193-4	188-9
137	142	195	165
138-40	143-5	196	181
141	135	197-8	190
142-3	140-1	199-201	191-3
144	149	202	194
145	148	203-4	195-6
146-7	155-6	205-210	197-201
148-9	137-8	211	202
150	150	212	203
151-2	151-2	213	204
153	146	214	211
154	133	215-7	<i>Inc. Inc. Trag.</i>
155	134		80-2
156	157	218-9	<i>Pac.</i> 206-7
157-8	131-2	220-1	208-9
159	118	222	214
160-1	153-4	223	210
162	160	224	215
163-6	365 ¹ -365 ³	225	213
167	[p. 96]	226	217
168-70	161-3	227	212
171	164	228	355
172	166	229	205
173	175	230	216
174-5	170-1	231	218
176	173	232-3	219-20
177	176	234-5	<i>Inc. Inc. Trag.</i>
178	174		182-3
179-180	179-180	236	<i>Pac.</i> 235

PACUVIUS

W	R ²	W	R ²
237	221	304	279-80
238	222	305-7	285-6
239	225	308-9	287-8
240	227	310-1	309-10
241	228	312-3	311-2
242	397	314	291
243	229	315	292
244-5	230-1	316	293
246	226	317	298
247	232	318	295
248	236	319-320	296-7
249	234	321	290
250	237	322	289
251	238	323	304-5
252	233	324-5	299-300
253-6	<i>Inc. Inc. Trag.</i>	326	306
	189-92	327	302
257	<i>Pac. 239</i>	328	301
258-9	240-2	329	283
260	<i>Inc. Inc. Trag.</i>	330	294
	174-6	331	307
261-3	<i>Inc. Inc. Trag.</i>	332	281-2
	186-8	333	303
264	<i>Pac. 223</i>	334	308
265	224	335-6	315-6
266-8	244-6	337-8	313-4
269	247	339	319
270	248	340	318
271	249	341	320
272	252	342	342-3
273-4	253-4	343	341
275-6	401	344	326
277-8	250-1	345-9	327-30
279	255	350-1	331-2
280-91	256-67	352	408
292-3	270-1	353-60	409-16
294-5	268-9	361-2	333-4
296	404	363	335
297-300	272-5	364	335
301	276	365	336
302-3	277-8	366-7	337-9

CONCORDANCE I

W	R ²	W	R ²
368	325	15-6	360-1
369	321	17	400
370-1	322-3	18	421
372	324	19	353-4
373-4	422-3	20	356
375	317	21	365
376	340	22	382
377-8	345-6	23-4	386-7
379	344	25-6	388-9
380	<i>Inc. Inc. Trag.</i>	27	395
	92	28	383
<i>Paulus</i> 1	<i>Praetext.</i> 5	29	424
2	1	30	390
3	4	31	393
4	2-3	32	394
<i>Inc.</i> 1	<i>Trag.</i> 381	33	425
2-3	398-9	34	362
4-5	405-6	35	p. 134, LIV
6	417	36	407
7-8	418-9	37-46	366-375
9	420	47-51	377, 376, 378-80
10	391	52-4	357-9
11-2	402-3	55	347
13	392	56	363
14	364	57	396

ACCIUS

Concordance I

R ²	W	R ²	W
<i>Trag.</i> 1	<i>Trag.</i> 2	17	462
2	3	18	468
3	1	19-21	458-460
4-9	452-7	22	4-5
10-1	463-4	23	12
12	465	24	6-7
13-4	466-7	25-6	8-9
15	469	27-8	10-1
16	461	29	244

ACCIUS

R ²	W	R ²	W
30-1	246	87	56
32	237	88-9	51-2
33	238	90	48
34-5	241-2	91	47
36	234	92	60-1
37	243	93	57
38-9	235-6	94	54
40	247	95	53
41	245	96-7	58-9
42-4	13-5	98-9	520-521
45-8	16-9	100	62
49	318	101	63
50	324	102	64
51	323	103-4	65
52	319	105-6	78
53	320	107	66
54-5	321-2	108	67
56	325	109-110	68-9
57	20	111	71
58-9	21	112	72
60-1	26-7	113	70
62	24	114	74
63	25	115	73
64-5	28-9	116	76
66	23	117	75
67-8	30-1	118	77
69	32	119-121	83-5
70	22	122	86
71-2	33-4	123	82
73-4	35-6	124	79
75	37	125-6	80-1
76	38	127	251
77	44	128	248
78	43	129	249
79	42	130	250
80	39-40	131-2	252-3
81	41	133-4	254-5
82-3	45-6	135	87
84	55	136-7	88-9
85	49	138-9	90
86	50	140-1	91-2

CONCORDANCE I

R ²	W	R ²	W
142-3	93-4	203-4	168
144	95	205-213	169-177
145-6	96-7	214	178
147	98	215-6	179-180
148-9	99-100	217-8	181-2
150	124	219	186
151	102	220-2	187-9
152	101	223-5	183-5
153	119	226	190
154-4 ^a	120-1	227-8	192-3
155	122	229-230	196-7
156	123	231-2	194-5
157	118	233	198
158	125	234	191
159	126	234 ¹⁻²	199-200
160-1	127-8	235-6	201-2
162-3	129-130	237	203
164	133	238	206
165-6	131-2	239	209
167-8	153-4	240-2	204-5
169-170	134-5	243-4	207-8
171-3	136-7	245	210
174	138	246	225
175	148	247-8	211-2
176	147	249-251	213-4
177-8	143-4	252-3	215-6
179-182	139-142	254	217
183-4	145-6	255	218
185-6	149-150	256	219
187-8	151-2	257	221
189	156	258	220
190	158	259	224
191	155	260	226
192	159	261 = p. 170	222-3
193	157	XIX	
194	161	262-3	227-8
195	160	264-5	229-230
197 = 196	162	266	231
198	163	267	232
199-201	164-6	268	233
202	167	269-270	256-7

ACCIUS

R ²	W	R ²	W
271	271	324	315
272	263	325-6	310-1
273	261	327-9	317
274	262	330	316
275-6	258-9	331-2	308-9
277	260	333-6	327-330
278	270	337	331
279-280	267-8	338	332
281	266	339	333
282	269	340	334
283-4	264-5	341	341
285-6	272-3	342	340
287	276	343	337
288	275	344-5	338-9
289-291	277-9	346	342
292	280	347-8	343-4
293	281	349	345
294-5	282-3	350	346
296	274	351-5	347-350
297	294	[356]	—
298	290	357-365	351-9
299-300	284-5	366-7	361-2
301	286	368-370	363-4
302	387	371-2	365-6
303	288	373	373
304	289	374-5	335-6
305-6	291-3	376	360
307	326	377-9	370-2
308	295	380	367
309	296	381	374
310-1	297-8	382-3	368-9
312-3	299-300	384	376
314	301	385	377
315	302	386	378
316	304	387	380
317	303	388-9	379
318	305	390	608
319	306	390 ¹⁻²	606-7
320	307	391-406	381-396
321	312	407	397
322-3	313-4	408	413

CONCORDANCE I

R ²	W	R ²	W
409-410	398-9	461-2	431
411	400	463	451
412-3	401-2	464-5	477-8
414	405	466	473
415	407	467	480
416	406	468	472
417	408	469	479
418	403	470	470
419	404	471	474
420	409	472	471
421	410	473	482
422-3	411-2	474	476
424	427	475	475
425-6	414	476	481
427	415	477	<i>catal.</i>
428	418	478	<i>Trag.</i> 658
429	416	479-480	659-660
430-1	421	481	375
432	422	482-3	484
433	420	484	486
434	419	485	485
435	423	486	490
436	426	487	487
437-8	424-5	488	488
439	417	489	489
440	428	490	491
441	429	491	492
442	430	492	493
443	432	493-6	509-512
444-5	433-4	497	494
446	435	498-9	495-6
447	438-9	500	497
448-9	441-2	501	499
450	443	502-3	505-6
451-2	444-5	504-5	507-8
453-4	446-7	506	498
455	448	507	500
456	449	508-511	501-4
457	450	512	514
458-9	436-7	513	515
460	440	514	519

ACCIUS

R ²	W	R ²	W
515-6	516-7	593	596
517-8	513	594-5	597-8
519	518	596	599
520-4	522-6	597-8	600-1
525-8	527-530	599-600	602-3
529-536	533-540	601	605
537	541	602-3	656-7
538	544	604	610
539	542	605-7	611-13
540	543	608	609
541	548	609-610	614-5
542-3	545-6	611-2	637-8
544	547	613-7	629-636
545-6	554	618	633
547-8	555-6	619-620	625-6
549-553	549-553	621-2	627-8
554	557	623	622
555-6	547-8	624	618
557	558	625-6	634-5
558-9	562-3	627	636
560	568	628	623-4
561	569	629-630	620-1
562-5	564-7	631-2	616-7
566-7	571-2	633	619
568	570	634-5	645-6
p. 210 XXII	—	636-9	639-642
569-573	573-7	640-1	648-9
574	579	642	647
575	578	643	655
576	582	644-5	654
577	584	646	650
578	583	647-8	643-4
579	581	649-650	652-3
580	580	651	<i>Inc.</i> 18
581-4	585-8	652-3	<i>Inc.</i> 16-7
585	593	653 ¹⁻⁵	<i>Inc.</i> 1-4
586	604	654	<i>Inc.</i> 28
587-9	590-2	655	<i>Inc.</i> 33
590	589	656	<i>Inc.</i> 34
591	594	657-9	<i>Inc.</i> 19-21
592	595	660	<i>Inc.</i> 37

CONCORDANCE II

R ²	W	R ²	W
661-2	<i>Inc.</i> 30-1	p. 226	<i>catal.</i>
[663-4]	—	XXXVII	
665	<i>Inc.</i> 7	p. 226	<i>catal.</i>
666	<i>Inc.</i> 29	XXXVIII	
667	<i>Inc.</i> 6	p. 226	—
668	<i>Inc.</i> 10	XXXIX	
p. 222 XV	<i>catal.</i>	p. 226 XL	<i>catal.</i>
669	<i>Inc.</i> 5	p. 227 XLI	<i>catal.</i>
670-1	<i>Inc.</i> 14-5	p. 227 XLII	<i>catal.</i>
672	<i>Trag.</i> 483	p. 227 XLIII	<i>catal.</i>
[673-4]	—	<i>Praetext.</i> 1	<i>Praetext.</i>
675-6	<i>Inc.</i> 8-9	2	13
677	<i>Inc.</i> 11	3-4	4-5
678-680	<i>Inc.</i> 22-4	5-6	6-7
681	<i>Inc.</i> 42	7	8
682	<i>Inc.</i> 27	8	9
683-4	<i>Inc.</i> 25-6	9	10
685	<i>Inc.</i> 43	10-11	11-2
686	<i>Inc.</i> 40	12-3	2-3
687-8	<i>Inc.</i> 12-3	14	15
689-690	<i>Inc.</i> 35-6	15	14
691-2	<i>Inc.</i> 38-9	16	16
693	<i>Inc.</i> 41	17-38	17-38
694	<i>Inc.</i> 44	39	41
695	<i>Inc.</i> 32	40	40
696	<i>catal.</i>	41	39
697	—		
p. 226	<i>catal.</i>		
XXXVI			

ACCIUS

Concordance II

W	R ²	W	R ²
<i>Trag.</i> 1	<i>Trag.</i> 3	8-9	25-6
2	1	10-1	27-8
3	2	12	23
4-5	22	13-5	42-4
6-7	24	16-9	45-8

ACCIUS

W	R ²	W	R ²
20	57	74	114
21	58-9	75	117
22	70	76	116
23	66	77	118
24-5	62-3	78	105-6
26-7	60-1	79	124
28-9	64-5	80-1	125-6
30-1	67-8	82	123
32	69	83-5	119-21
33-4	71-2	86	122
35-6	73-4	87	135
37	75	88-9	136-7
38	76	90	138-9
39-40	80	91-2	140-1
41	81	93-4	142-3
42	79	95	144
43	78	96-7	145-6
44	77	98	147
45-6	82-3	99-100	148-9
47	91	101	152
48	90	102	151
49	85	103-8	<i>Inc. Inc. Trag.</i>
50	86		49-54
51-2	88-9	109-14	<i>Inc. Inc. Trag.</i>
53	95		55-60
54	94	115-17	<i>Inc. Inc. Trag.</i>
55	84		61-3
56	87	118	<i>Acc.</i> 157
57	93	119	153
58-9	96-7	120-1	154-4 ^a
60-1	92	122	155
62	100	123	156
63	101	124	150
64	102	125	158
65	103-4	126	159
66-7	107-8	127-8	160-1
68-9	109-10	129-30	162-3
70	113	131-2	165-6
71	111	133	164
72	112	134-5	169-70
73	115	136-7	171-3

CONCORDANCE II

W	R ²	W	R ²
138	174	213-4	249-51
139-142	179-182	215-6	252-3
143-4	177-8	217	254
145-6	183-4	218	255
147	176	219	256
148	175	220	258
149-50	185-6	221	257
151-2	187-8	222-3	261 = p. 170
153-4	167-8		XIX
155	191	224	259
156	189	225	246
157	193	226	260
158	190	227-8	262-3
159	192	229-30	264-5
160	195	231	266
161	194	232	267
162	197 = 196	233	268
163-6	198-201	234	36
167	202	235-6	38-9
168	203-4	237	32
169-177	205-213	238	33
178	214	239-240	<i>Inc. Inc. Trag.</i>
179-180	215-6		36-7
181-2	217-8	241-2	<i>Acc. 34-5</i>
183-5	223-5	243	37
186	219	244	29
187-9	220-2	245	41
190	226	246	30-1
191	234	247	40
192-3	227-8	248-9	128-9
194-5	231-2	250	130
196-8	229-230, 233	251	127
199-200	234 ¹⁻²	252-3	131-2
201-2	235-6	254-5	133-4
203	237	256-7	269-70
204-5	240-2	258-9	275-6
206	238	260	277
207-8	243-4	261	273
209	239	262	274
210	245	263	272
211-2	247-8	264-5	283-4

ACCIUS

W	R ²	W	R ²
266	281	321-2	54-5
267-8	279-80	323	51
269	282	324	50
270	278	325	56
271	271	326	307
272-3	285-6	327-30	333-6
274	296	331-2	337-8
275	288	333-4	339-340
276	287	335-6	374-5
277-9	289-291	337	343
280	292	338-9	344-5
281	293	340	342
282-3	294-5	341	341
284-5	299-300	342	346
286	301	343-4	347-8
287	302	345	349
288	303	346	350
289	304	347-50	351-5
290	298	351-9	357-365
291-3	305-6	360	376
294	297	361-2	366-7
295	308	363-4	368-370
296	309	365-6	371-2
297-8	310-1	367	380
299-300	312-3	368-9	382-3
301	314	370-2	377-9
302	315	373	373
303	317	374	381
304	316	375	481
305-6	318-9	376	384
307	320	377	385
308-9	331-2	378	386
310-1	325-6	379	388-9
312	321	380	387
313-4	322-3	381-396	391-406
315	324	397	407
316	330	398-9	409-10
317	327-9	400	411
318	49	401-2	412-3
319	52	403	418
320	53	404	419

CONCORDANCE II

W	R ²	W	R ²
405	414	462	17
406	416	463-4	10-1
407	415	465	12
408	417	466-7	13-4
409	420	468	18
410	421	469	15
411-2	422-3	470	470
413	408	471	472
414	425-6	472	468
415	427	473	466
416	429	474	471
417	439	475	475
418	428	476	474
419	434	477-8	464-5
420	433	479	469
421	430-1	480	467
422	432	481	476
423	435	482	473
424-5	437-8	483	672
426	436	484	482-3
427	424	485	485
428	440	486	484
429	441	487	487
430	442	488	488
431-2	461-2, 443	489	489
433-4	444-5	490	486
435	446	491	490
436-7	458-9	492	491
438-9	447	493	492
440	460	494	497
441-2	448-9	495-6	498-9
443	450	497	500
444-5	451-2	498	506
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448	455	500	507
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